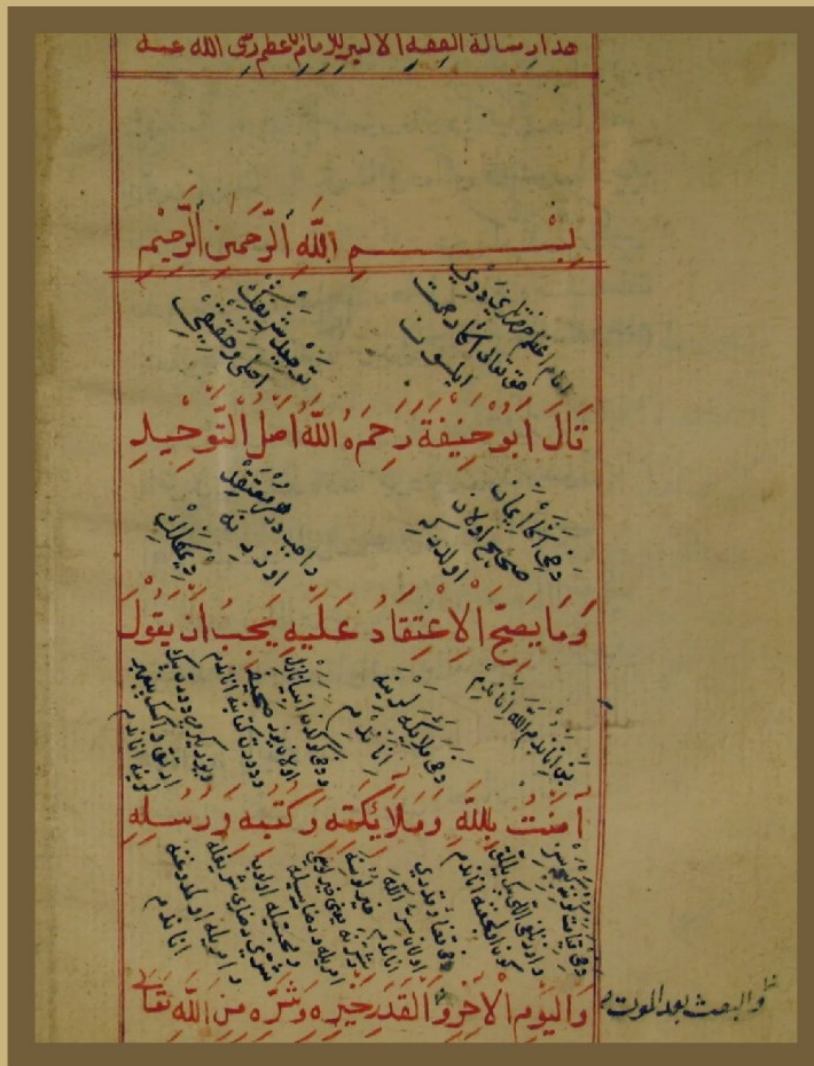


Imām Abū Ḥanīfa's Autograph Copy of *al-Fiqh al-Akbar*

The 6th Century Manuscript Discovery
and Fifty Attestations of his Authorship



Compiled by

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Table of Contents

Prologue	5
Chronological Attestations of Imām Abū Ḥanīfa's <i>al-Fiqh al-Akbar</i>	7
Attestation that Imam Abu Hanifa was a compiler of books	9
Imām Abū Ḥanīfa on al-Fiqh al-Akbar	14
The Discovery of Al-Fiqh al-Akbar in Imam Abū Ḥanīfa's actual Handwriting: Attestations by Shaykh 'Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī and Imam Muḥammad Murṭaḍā al-Zabidī.....	18
The status of Imam Muḥammad Murṭaḍā al-Zabidī (d. 1205 AH) as a reliable scholar.....	25
The status of Shaykh 'Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī (1263 AH) as a reliable scholar.....	32
Al-Fiqh al-Akbar and the status of the parents of the Prophet ﷺ	42
Scholarly Attestations to Imam Abū Ḥanīfa's Authorship of Al-Fiqh al-Akbar	43
1) Abū al-Faraj ibn Abī Ya'qūb al-Nadīm (d. 438 AH)	43
2) Imam 'Abd al-Qāhir al-Baghdādī (d. 429 AH)	46
3) Imam Šā'id al-Ustawā'ī al-Naysābūrī (d. 432 AH)	47
4) Imam Aḥmad ibn Muḥammad al-Nāṭifi (d. 446 AH)	49
5) Imam Abū al-Muẓaffar al-Isfarā'īnī (d. 471 AH)	50
6) Imam Fakhr al-Islām al-Bazdawī (d. 482 AH)	53
7) Imam Abū al-Yusr Muhammad al-Bazdawī (d. 493 AH)	53
8) Imam Abū al-Mu'in al-Nasafi (d. 508 AH)	54
9) Imam Abū Ishāq al-Šaffār (d. 534 AH)	56
10) Imam 'Aṭā' al-Jūzjānī (d. before 565 AH)	57
Point of benefit:.....	58
11) Imam Mankūbars al-Nāṣirī (d. 652 AH)	61
12) Imam 'Abd al-'Azīm al-Mundhirī (d. 656 AH)	62
13) Imam Alī ibn Muḥammad al-Rāmushī (d. 667 AH)	64
14) Imam Mas'ūd ibn Shayba al-Sindī (c. 7 th century AH)	66
15) Imam Ḥāfiẓ al-Dīn al-Nasafi (d. 710 AH)	67
16) Imam Ḥuṣām al-Dīn al-Sighnāqī (d. 714 AH)	68
The verdicts of three scholars attested to by contemporary Salafism	69
17) Ibn Taymiyya (d. 728 AH)	69
18) Ibn Qayyim al-Jawziyya (d. 751 AH)	72
19) Šadr al-Dīn ibn Abī al-'Izz (d. 792 AH)	72
20) Imam Alā' al-Dīn al-Bukhārī (d. 730 AH)	73

21)	Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī (d. 748 AH).....	75
22)	Imām ‘Abd al-Qādir al-Qurashī (d. 775 AH).....	75
23)	Imam Akmal al-Dīn al-Bābartī (d. 786 AH).....	76
24)	Imam Badr al-Dīn al-Zarkashī (d. 794 AH).....	78
25)	Imam Muḥammad al-Kardarī (d. 827 AH) and	80
26)	Muḥammad ibn ‘Abd al-Sattār al-Kardarī al-Barāṭqīnī (d. 642 AH).....	80
27)	Al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Dimashqī (d. 842 AH).....	82
28)	Al-Ḥāfiẓ Ibn Ḥajar al-Asqalānī (d. 852 AH).....	82
29)	Imam Badr al-Dīn al-‘Aynī (d. 855 AH).....	83
30)	Imam Qāsim ibn Quṭlūbughā (802 - 879 AH).....	84
31)	Imam Ilyās ibn Ibrāhīm al-Sīnūbī (d. 891 AH).....	87
32)	Imam Ismā‘īl ibn Ishāq al-Khaṭīrī (lived before 761 AH).....	90
33)	Imam Ishāq al-Ḥakīm al-Rūmī (d. 950 AH).....	92
34)	Imam Muḥammad ibn Bahā’ al-Dīn (d. 956 AH).....	93
35)	Imam Aḥmad Ṭāsh Kubrī Zādah (d. 968 AH).....	94
36)	Imam Abū al-Muntahā al-Maghnisāwī (d. 1000 AH).....	95
37)	Imam ‘Alī al-Qārī (d. 1014 AH).....	96
38)	Imam Mar’ī al-Karmī al-Ḥanbalī (d. 1033 AH).....	98
39)	Ḥajjī Khalifa (d. 1067 AH).....	99
40)	Al-Qādī Kamāl al-Dīn al-Bayādī Zādah (d. 1098 AH).....	101
41)	Imam Abū Sa‘īd al-Khādīmī al-Ḥanafī (d. 1156 AH).....	105
42)	Al-Ḥāfiẓ Abū al-Faḍl Murtaḍā al-Zabīdī (d. 1205 AH).....	106
43)	Shaykh ‘Abd al-‘Alī al-Laknawī (d. 1225 AH).....	112
44)	Shaykh ‘Abd al-Qādir al-Sylhetī (d. 1297 AH).....	113
45)	Shaykh ‘Abd al-Ḥayy al-Laknawī (d. 1304 AH).....	113
46)	Shaykh Muḥammad Zāhid al-Kawtharī (d. 1952).....	115
47)	Shaykh ‘Abd al-Rashīd Nu‘mānī (d. 1999).....	150
48)	Shaykh Wahbī Sulaymān Ghāwījī al-Albānī (d. 2013).....	152
49)	Shaykh Ināyatullāh Iblāgh (d. 2019).....	154
	First - Verification of the treatise Al-Fiqh al-Akbar	159
	Chain of transmission of the treatise Al-Fiqh al-Akbar	162
	Second - Verification of the treatise Al-Fiqh al-Absat.....	171
	Chain of transmission of the treatise Al-Fiqh al-Absat.....	173
50)	Dr. Sā‘id Bakdāsh.....	175
	Epilogue.....	178



Praise be to Allāh, Most High,
Whose blessings multiply,
From grateful hearts our thanks arise,
A praise both pure and blessed likewise.

Upon Muḥammad ﷺ, mercy's light,
Who guided us through the darkest night,
The seal of Prophets, leader dear,
Whose path illuminates the way so clear.

Upon his blessed family pure,
May blessings endlessly endure,
As once on Ibrāhīm (as) bestowed,
And through his noble lineage flowed.

On Companions who held firm and true,
Who by the Prophet's ﷺ guidance grew,
Their faith, a beacon through the night,
Guiding believers toward the light.

To Allāh, Lord of endless grace,
Who guides us to the highest place,
Most worthy of all praise sincere,
Through endless time, from far and near

Prologue

This study undertakes a comprehensive examination of one of the most contested questions in Islamic intellectual history: the authorship of al-Fiqh al-Akbar, traditionally attributed to Imām Abū Ḥanīfa (d. 150 AH / 767 CE). While this foundational text of Sunni creed has shaped Islamic theological discourse for over a millennium, a small minority has questioned the authenticity of its attribution to Imam Abu Hanifa, citing suspected anachronisms in parts of its textual wording and concerns about the reliability of the chains of transmission. This work seeks to address some of these doubts through a systematic analysis of both manuscript evidence and scholarly testimony spanning ten centuries.

The opening section will examine the assumption underlying some modern criticisms—that Imām Abū Ḥanīfa transmitted knowledge exclusively through oral instruction and composed no written works. Through careful analysis of historical reports and biographical accounts, it will be demonstrated that Imām Abū Ḥanīfa did indeed produce written texts that circulated among his students. This contextual foundation is essential for establishing the plausibility of his authorship of al-Fiqh al-Akbar and understanding the treatise within the intellectual environment of the second Islamic century onwards.

The study will also mention the two principal transmissions of al-Fiqh al-Akbar: one through Ḥammād ibn Abī Ḥanīfa, the Imām's son, and another through Abū Muṭīʿ al-Balkhī, his student. Additionally, the terminological significance of "al-Fiqh al-Akbar" in early Islamic discourse will be explored, clarifying how this phrase distinguished matters of creed from jurisprudence, thereby situating the treatise within its proper discursive context.

At the heart of this study lies the presentation of a remarkable codicological discovery: marginal annotations found within a commentary on al-Fiqh al-Akbar by Shaykh ʿUmar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī (d. 1263 AH) document the historically significant discovery of what was identified as Imām Abū Ḥanīfa's autograph manuscript of al-Fiqh al-Akbar, reportedly uncovered in Kufa, Iraq, during the year 600 AH.

Detailed codicological analysis of this manuscript will be provided, examining its physical features, provenance, and the scholarly annotations it bears. Particular attention will be given to the attestations of authenticity made by scholars, which

links al-Fiqh al-Akbar to an unbroken chain of scholarly validation extending across over ten centuries.

To assess the significance of the manuscript evidence, the scholarly credentials of the key figures involved in its authentication will be examined, including Imām Muḥammad Murṭaḍā al-Zabīdī (d. 1205 AH) and Shaykh ‘Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī. Through biographical analysis and validatory testimonies, their reputations for precision, reliability, and scholarly integrity will be established, thereby demonstrating the weight their attestations carry for the authentication of al-Fiqh al-Akbar to be definitively by the pen of Imām Abū Ḥanīfa.

The largest section of this work will present a comprehensive survey of fifty scholarly attestations affirming Imām Abū Ḥanīfa's authorship of al-Fiqh al-Akbar, arranged chronologically from the 4th century AH to the modern period. Beginning with early authorities such as Ibn al-Nadīm and ‘Abd al-Qāhir al-Baghdādī, and extending through later jurists, theologians, historians, and bibliographers, this survey will demonstrate the remarkable continuity of recognition across time and geography. The testimonies encompass scholars from Iraq, Syria, Egypt, Khurasan, Central Asia, the Indian Subcontinent, and the Ottoman domains, representing not only the Ḥanafī school but also leading authorities from the Shāfi‘ī and Ḥanbalī traditions, as well as figures recognised in contemporary Salafī scholarship.

The broader significance of this cross-school (madhhab) recognition will be analysed, demonstrating that affirmation of Imām Abū Ḥanīfa's authorship was not merely an internal Ḥanafī claim but represented genuinely dominant scholarly acceptance spanning the Sunni tradition. This breadth of acceptance reveals how al-Fiqh al-Akbar became embedded in the collective heritage of Sunni orthodoxy and challenges interpretations that dismiss its attribution.

This work will synthesise the manuscript and testimonial evidence to reflect on their implications for understanding how Islamic orthodoxy was constructed, verified, and transmitted in relation to al-Fiqh al-Akbar and its major commentaries. It will be argued that textual authenticity in the Islamic tradition was preserved through multiple, reinforcing mechanisms: codicological preservation, chains of transmission, scholarly validation, and repeated cross-generational affirmation. The case of al-Fiqh al-Akbar thus exemplifies the sophisticated processes by which some early Islamic texts achieved canonical status and demonstrates the necessity of combining textual criticism with intellectual history in the study of disputed attributions.

Chronological Attestations of Imām Abū Ḥanīfa's *al-Fiqh al-Akbar*

Century AH	Scholar	Death Date (AH / CE)
5th	‘Abd al-Qāhir al-Baghdādī	429 AH / 1037 CE
5th	Ṣā‘id al-Ustawā‘ī al-Naysābūrī	432 AH / 1040 CE
5th	Abū al-Faraj ibn Abī Ya‘qūb al-Nadīm	438 AH / 1046 CE
5th	Aḥmad ibn Muḥammad al-Nāṭifi	446 AH / 1054 CE
5th	Abū al-Muẓaffar al-Isfarā‘īnī	471 AH / 1078 CE
5th	Fakhr al-Islām al-Bazdawī	482 AH / 1089 CE
5th	Abū al-Yusr Muhammad al-Bazdawī	493 AH / 1099 CE
6th	Abū al-Mu‘īn al-Nasafi	508 AH / 1115 CE
6th	Abū Ishāq al-Ṣaffār	534 AH / 1139 CE
6th	‘Atā’ al-Jūzjānī	before 565 AH / 1169 CE
6th	Muḥammad Kardarī al-Barāṭqīnī	642 AH / 1244 CE
7th	Mankūbars al-Nāṣirī	652 AH / 1254 CE
7th	‘Abd al-‘Azīm al-Mundhirī	656 AH / 1258 CE
7th	Alī ibn Muḥammad al-Rāmushī	667 AH / 1268 CE
7th	Mas‘ūd ibn Shayba al-Sindī	c. 7th century AH
8th	Ḥāfiẓ al-Dīn al-Nasafi	710 AH / 1310 CE
8th	Ḥuṣām al-Dīn al-Sighnāqī	714 AH / 1314 CE
8th	Ibn Taymiyya	728 AH / 1328 CE
8th	Alā’ al-Dīn al-Bukhārī	730 AH / 1330 CE
8th	Shams al-Dīn al-Dhahabī	748 AH / 1348 CE
8th	Ibn Qayyim al-Jawziyya	751 AH / 1350 CE
8th	‘Abd al-Qādir al-Qurashī	775 AH / 1373 CE
8th	Akmal al-Dīn al-Bābartī	786 AH / 1384 CE
8th	Ṣadr al-Dīn ibn Abī al-‘Izz	792 AH / 1389 CE
8th	Badr al-Dīn al-Zarkashī	794 AH / 1391 CE
9th	Muḥammad al-Kardarī	827 AH / 1423 CE
9th	Ibn Nāṣir al-Dīn al-Dimashqī	842 AH / 1438 CE
9th	Ibn Ḥajar al-‘Asqalānī	852 AH / 1449 CE
9th	Badr al-Dīn al-‘Aynī	855 AH / 1451 CE
9th	Qāsim ibn Quṭlūbughā	879 AH / 1474 CE
9th	Ilyās ibn Ibrāhīm al-Sīnūbī	891 AH / 1486 CE
10th	Ishāq al-Ḥakīm al-Rūmī	950 AH / 1543 CE
10th	Muḥammad ibn Bahā’ al-Dīn	956 AH / 1549 CE
10th	Aḥmad Ṭāsh Kubrī Zādah	968 AH / 1560 CE
10th	Abū al-Muntahā al-Maghnisāwī	1000 AH / 1591 CE

Century AH	Scholar	Death Date (AH / CE)
11th	‘Alī al-Qārī	1014 AH / 1606 CE
11th	Mar‘ī al-Karmī al-Ḥanbalī	1033 AH / 1624 CE
11th	Ḥajjī Khalīfa	1067 AH / 1657 CE
11th	Kamāl al-Dīn al-Bayāḍī Zādah	1098 AH / 1687 CE
12th	Abū Sa‘īd al-Khādimī al-Ḥanafī	1156 AH / 1743 CE
12th	Muhammad Murtaḍā al-Zabīdī	1205 AH / 1791 CE
13th	‘Abd al-‘Alī al-Laknawī	1225 AH / 1810 CE
13th	‘Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī	1263 AH / 1847 CE
13th	‘Abd al-Qādir al-Sylhetī	1297 AH / 1880 CE
14th	‘Abd al-Ḥayy al-Laknawī	1304 AH / 1886 CE
14th	Muḥammad Zāhid al-Kawtharī	1371 AH / 1952 CE
15th	‘Abd al-Rashīd Nu‘mānī	1417 AH / 1999 CE
15th	Wahbī Sulaymān Ghāwājī al-Albānī	1434 AH / 2013 CE
15th	Ināyatullāh Iblāgh	1440 AH / 2019 CE

Attestation that Imam Abu Hanifa was a compiler of books

There are two separate transmissions [riwāya] of the treatise called al-Fiqh al-Akbar. One of these transmissions belongs to Imam Abū Ḥanīfa's son Ḥammād ibn Abī Ḥanīfa, and the other to his student known as Abū Muṭī' al-Balkhī. The contents of these two transmissions, both called al-Fiqh al-Akbar, differ from each other. Later, Ḥammād ibn Abī Ḥanīfa's transmission became famous as al-Fiqh al-Akbar, while Abū Muṭī' al-Balkhī's transmission became famous as al-Fiqh al-Abṣaṭ.¹

Some have contested the assertion that Imam Abū Ḥanīfa authored some written works; however, the following textual evidence demonstrates otherwise:

Imam Abū 'Abd Allāh al-Ṣaymarī al-Ḥanafī (d. 436 AH) mentioned in his Akhbār Abī Ḥanīfa wa-Aṣḥābih (p. 16):

أَخْبَرَنَا عُمَرُ قَالَ ثَنَا مَكْرَمٌ قَالَ ثَنَا أَحْمَدُ بْنُ عَطِيَّةٍ قَالَ سَمِعْتُ أَبَا نَعِيمٍ يَقُولُ كَانَ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ حَسَنَ الْوَجْهِ وَالْثَوْبِ وَالنَّعْلِ وَالْبُرِّ وَالْمُؤَاسَاةَ لِكُلِّ مَنْ أَطَافَ بِهِ وَكَانَ أَوَّلَ مَنْ كَتَبَ كَتَبَهُ أَسَدُ بْنُ عَمْرٍو الْبَجَلِيُّ وَكَانَ يَكْنَى أَبَا عَمْرٍو

“Umar informed us, he said: Mukram narrated to us, he said: Aḥmad ibn 'Aṭiyya narrated to us, he said: I heard Abū Nu'aym saying: Abū Ḥanīfa, may Allah have mercy on him, was handsome in face, garment, and sandal, and was generous and charitable to everyone who came around him. **The first one to write down his books was Asad ibn 'Amr al-Bajali**, and he was given the kunya Abū 'Amr.”

p. 85:

¹ See the quotation below from al-Qaḍī Kamāl al-Dīn al-Bayāḍī Zādah al-Busnawī (d. 1098 AH).

أخبرنا عمر بن إبراهيم قال ثنا مكرم قال ثنا أحمد بن عطية قال ثنا نصر عن علي قال ثنا عبد الله بن داود قال من أراد أن يخرج من ذل العمى والجهل ويجد لذة الفقه فلينظر في كتب أبي حنيفة

‘Umar ibn Ibrāhīm informed us, he said: Mukram narrated to us, he said: Aḥmad ibn ‘Aṭiyya narrated to us, he said: Naṣr narrated to us from ‘Alī, he said: ‘Abd Allāh ibn Dāwūd narrated to us, he said: "Whoever wants to escape from the humiliation of blindness and ignorance and find the pleasure of jurisprudence, **let him look into the books of Abū Ḥanīfa.**"

p. 87:

حدثنا العباس بن أحمد قال ثنا أحمد بن محمد بن المنصوري قال ثنا علي بن محمد النخعي قال ثنا الحسن بن قتيبة قال ثنا حرملة بن يحيى قال سمعت الشافعي يقول من لم ينظر في كتب أبي حنيفة لم يتبحر في الفقه

Al-‘Abbās ibn Aḥmad narrated to us, he said: Aḥmad ibn Muḥammad ibn al-Manṣūrī narrated to us, he said: ‘Alī ibn Muḥammad al-Nakha‘ī narrated to us, he said: Al-Ḥasan ibn Qutayba narrated to us, he said: Ḥarmala ibn Yaḥyā narrated to us, he said: I heard al-Shāfi‘ī saying: "Whoever does not look into the **books of Abū Ḥanīfa** will not become deeply learned in jurisprudence."

Al-Khaṭīb al-Baghdādī (d. 463 AH) mentioned in his Tārīkh Baghdād (10/20):

قال يحيى بن معين: وأخبرني رجل كان صدوقا أنه نزل عليه باب الكرخ، فقال: كان عنده أصحاب الحديث يوما وهو يملئ عليهم، قال: فأطلعت فإذا في حجره كتاب من كتب أبي حنيفة، وهو يملئ عليهم: خفيف عن سعيد بن جبير، وسالم عن سعيد، يعني: معناه أنه يضع لكل مسألة إسنادا

“Yaḥyā ibn Ma‘īn said: A man who was truthful informed me that he visited him at Bāb al-Karkh. He said: The companions of hadith were with him one day and he was dictating to them. He said: I looked and there was **a book from the books of Abū Ḥanīfa** in his lap, and he was dictating to them: ‘Khuṣayf from Sa‘īd ibn Jubayr, and Sālim from Sa‘īd,’ meaning that he was putting a chain of transmission for each issue.”

Also on 15/459:

أَخْبَرَنِي أَبُو بَشْرٍ الْوَكِيلُ، وَأَبُو الْفَتْحِ الضَّبِّي، قَالَا: حَدَّثَنَا عُمَرُ بْنُ أَحْمَدَ الْوَاعِظُ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَصْمَةَ الْخُرَاسَانِي، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ بَسْطَامٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ عَبْدِ الْجَبَّارِ، قَالَ: سَمِعْتُ أَبَا عَثْمَانَ حَمْدُونَ بْنَ أَبِي الطُّوسِيِّ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ: قَدِمْتُ الشَّامَ عَلَى الْأَوْزَاعِيِّ فَرَأَيْتَهُ بِبَيْرُوتَ، فَقَالَ لِي: يَا خُرَاسَانِي، مِنْ هَذَا الْمُبْتَدِعِ الَّذِي خَرَجَ بِالْكُوفَةِ، يَكْنَى: أَبَا حَنِيفَةَ، فَرَجَعْتُ إِلَى بَيْتِي فَأَقْبَلْتُ عَلَى كِتَابِ أَبِي حَنِيفَةَ، فَأَخْرَجْتُ مِنْهَا مَسَائِلَ مِنْ جِيَادِ الْمَسَائِلِ، وَبَقِيتُ فِي ذَلِكَ ثَلَاثَةَ أَيَّامٍ، فَجِئْتُ يَوْمَ الثَّلَاثِ، وَهُوَ مُؤَذِّنٌ مَسْجِدَهُمْ وَإِمَامُهُمْ، وَالْكِتَابُ فِي يَدِي، فَقَالَ لِي: أَيُّ [ص: 464] شَيْءٍ هَذَا الْكِتَابُ؟ فَنَاقَلْتُهُ، فَظَنَرْتُ فِي مَسْأَلَةٍ مِنْهَا وَقَعَتْ عَلَيْهَا، قَالَ: النُّعْمَانُ بْنُ ثَابِتٍ، فَمَا زَالَ قَائِمًا بَعْدَ مَا أَدْنَى حَتَّى قَرَأَ صَدْرًا مِنَ الْكِتَابِ، ثُمَّ وَضَعَ الْكِتَابَ فِي كِمِّهِ، ثُمَّ أَقَامَ وَصَلَى، ثُمَّ أَخْرَجَ الْكِتَابَ حَتَّى أَتَى عَلَيْهَا، فَقَالَ لِي: يَا خُرَاسَانِي، مِنَ النُّعْمَانِ بْنِ ثَابِتٍ هَذَا؟ قُلْتُ: شَيْخٌ لِقَيْتُهُ بِالْعِرَاقِ، فَقَالَ: هَذَا نَبِيلٌ مِنَ الْمُشَايِخِ، أَذْهَبَ فَاسْتَكَثَّرَ مِنْهُ، قُلْتُ: هَذَا أَبُو حَنِيفَةَ الَّذِي نَهَيْتُ عَنْهُ

Abū Bishr al-Wakīl and Abū al-Fatḥ al-Ḍabbī informed me, they said: ‘Umar ibn Aḥmad al-Wā’iẓ narrated to us, he said: Aḥmad ibn Muḥammad ibn ‘Iṣma al-Khurāsānī narrated to us, he said: Aḥmad ibn Bisṭām narrated to us, he said: Al-Faḍl ibn ‘Abd al-Jabbār narrated to us, he said: I heard Abū ‘Uthmān Ḥamdūn ibn Abī al-Ṭūsī saying: I heard ‘Abd Allāh ibn al-Mubārak saying: I came to Syria to see al-Awzā’ī and I saw him in Beirut. He said to me: "O Khurāsānī, who is this innovator who appeared in Kufa, nicknamed Abū Ḥanīfa?" **So I returned to my house and devoted myself to the books of Abū Ḥanīfa, and I extracted from them issues from the finest of issues, and I remained at this for three days.** Then I came on the third day - and he was the muezzin of their mosque and their imam - with the book in my hand. He said to me: "What is this book?" So I handed it to him, and he looked at an issue in it that he came across, saying: "Al-Nu‘mān ibn Thābit." He remained standing after he called the adhān until he read a portion of the book, then he put the book in his sleeve, then he made the iqāma and prayed, then he took out the book until he finished it. Then he said to me: "O Khurāsānī, who is this al-Nu‘mān ibn Thābit?" I said: "A sheikh I met in Iraq." He said: "This is a noble one among the sheikhs. Go and seek much from him." I said: "This is Abū Ḥanīfa whom you forbade me from."²

² A similar report with a chain of transmission was recorded by Imam Abū ‘Abd Allāh al-Ṣaymarī al-Ḥanafī (d. 436 AH) in his Akhbār Abī Ḥanīfa wa-Aṣḥābih (1/85).

Abū Ya‘lā al-Khalīlī (d. 446 AH) mentioned the following incident in his *al-Irshād fī Ma‘rifat ‘Ulamā’ al-Ḥadīth* (1/431-432):

لَمْ يَرَوْهُ مُسْنَدَ الشَّافِعِيِّ عَنِ الْمُزَنِيِّ إِلَّا ابْنُ أُخْتِهِ الطَّحَاوِيُّ الْحَنْفِيُّ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ الْحَافِظَ يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ مُحَمَّدٍ الشُّرُوطِيَّ يَقُولُ: قُلْتُ لِلطَّحَاوِيِّ: لِمَ خَالَفْتَ خَالَكَ وَاخْتَرْتَ مَذْهَبَ أَبِي حَنِيفَةَ؟ قَالَ: لِأَنِّي كُنْتُ أَرَى خَالَي يُدِيمُ النَّظَرَ فِي كُتُبِ أَبِي حَنِيفَةَ، فَلِذَلِكَ انْتَقَلْتُ إِلَيْهِ
قَالَ الْخَلِيلِيُّ رَحِمَهُ اللَّهُ: وَلِلطَّحَاوِيِّ كُتُبٌ مُصَنَّفَاتٌ فِي الْحَدِيثِ، وَكَانَ عَالِمًا بِالْحَدِيثِ

“No one narrated the Musnad of al-Shāfi‘ī from al-Muzanī except his nephew al-Ṭaḥāwī the Ḥanafī. I heard ‘Abd Allāh ibn Muḥammad al-Ḥāfiẓ saying: I heard Aḥmad ibn Muḥammad al-Shurūṭī saying: I said to al-Ṭaḥāwī: "Why did you oppose your maternal uncle [Ismā‘īl ibn Yaḥyā al-Muzanī] and choose the school of Abū Ḥanīfa?" He said: "Because I used to see my maternal uncle [Ismā‘īl ibn Yaḥyā al-Muzanī] **constantly looking into the books of Abū Ḥanīfa**, so for that reason I transferred to him."

Al-Khalīlī, may Allah have mercy on him, said: Al-Ṭaḥāwī has authored books in hadith, and he was knowledgeable in hadith."

Dr. Muḥammad Muṣṭafā al-A‘ẓamī [d. 2017] mentioned in the introduction to his editing of the *Muwatta’ of Imam Mālik ibn Anas* (1/271):

نعم ثبت نظر مالك في كتب أبي حنيفة، وانتفاعه بها، كما رواه الدراوردي وغيره على ما أخرجه ابن أبي العوام حيث قال: حدثني يوسف بن أحمد المكي، ثنا محمد بن حازم الفقيه، ثنا محمد بن علي الصائغ بمكة، ثنا إبراهيم بن محمد، عن الشافعي، عن عبد العزيز بن محمد الدراوردي، قال: كان مالك بن أنس ينظر في كتب أبي حنيفة وينتفع بها.

“Yes, it is established that Mālik looked into the books of Abū Ḥanīfa and benefited from them, as al-Darāwardī and others narrated according to what Ibn Abī al-‘Awwām recorded, where he said: Yūsuf ibn Aḥmad al-Makkī narrated to me, Muḥammad ibn Ḥāzim al-Faqīh narrated to us, Muḥammad ibn ‘Alī al-Ṣā’igh in Makka narrated to us, Ibrāhīm ibn Muḥammad narrated to us, from al-Shāfi‘ī, from

‘Abd al-‘Azīz ibn Muḥammad al-Darāwardī, who said: **Mālik ibn Anas used to look into the books of Abū Ḥanīfa and benefit from them.**

كما ثبت اجتماع مالك مع أبي حنيفة كلما حج وزار النبي عليه السلام، حتى قال أبو حنيفة لما سئل عن علماء المدينة: إن ينجب منهم فالغلام الأشقر الأزرق. وفي الرواية: رأيت بها علمًا مبنوثًا، فإن يجمعه أحد فالغلام الأبيض المحمر، يريد مالكا. كما في «انتصار الفقير السالك للإمام الكبير مالك» محمد بن إسماعيل الغرناطي ثم القاهري المالكي

It is also established that Mālik met with Abū Ḥanīfa whenever he performed pilgrimage (hajj) and visited the (grave of the) Prophet, peace be upon him, such that when Abū Ḥanīfa was asked about the scholars of Madina, he said: ‘If any of them excels, it is the fair-haired, blue-eyed young man.’ And in another narration: ‘I saw scattered knowledge there, and if anyone collects it, it would be the white-complexioned, reddish young man,’ meaning Mālik. As mentioned in *Intiṣār al-Faqīr al-Sālik li-l-Imām al-Kabīr Mālik* by Muḥammad ibn Ismā‘īl al-Gharnāṭī then al-Qāhirī al-Mālikī.”

Imam Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf al-Mizzī (d. 742 AH) mentioned the following in his *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl* (19/98):

وَقَالَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الرَّازِيُّ الْحَافِظُ: لَمْ يَكُنْ فِي هَذِهِ الْأُمَّةِ أَحْفَظُ مِنْ أَبِي زُرْعَةَ الرَّازِيِّ، كَانَ يَحْفَظُ سَبْعَ مِائَةِ أَلْفٍ حَدِيثٍ، وَكَالَن يَحْفَظُ مِائَةَ وَأَرْبَعِينَ أَلْفًا فِي التَّفْسِيرِ وَالْقِرَاءَاتِ، قَالَ: وَحَفِظَ كَتَبَ أَبِي حَنِيفَةَ فِي أَرْبَعِينَ يَوْمًا فَكَانَ يَسْرِدهَا مِثْلَ الْمَاءِ. قَالَ: وَكَانَ لَا يَعْرِفُ سِنِجَةَ عَشْرِينَ مِنْ سِنِجَةِ خَمْسَةِ

Abū Bakr Muḥammad ibn ‘Umar al-Rāzī al-Ḥāfiẓ said: There was no one in this community with better memorization than **Abū Zur‘a al-Rāzī (d. 264 AH)**. He had memorized seven hundred thousand ḥadīth, and he had memorized one hundred and forty thousand [narrations] in exegesis [tafsīr] and recitations [qirā’āt]. He said: **He memorized the books of Abū Ḥanīfa in forty days and would recite them like water.** He said: And he did not know a twenty-dirham weight from a five-dirham weight.”

Imām Abū Ḥanīfa on al-Fiqh al-Akbar

Concerning the term al-Fiqh al-Akbar and its practical implementation by Imam Abū Ḥanīfa, particularly in connection with his instruction to his son Ḥammād to "*learn kalām [theology], for it is the greater jurisprudence [al-fiqh al-akbar]*," the following account is preserved by Imam al-Muwaffaq ibn Aḥmad al-Makkī (d. 568 AH) in his hagiographical work Manāqib Abī Ḥanīfa [The Virtues of Abū Ḥanīfa, pp. 183-184]³:

اخبرني ظهير الاسلام ابو المحاسن الحسن بن علي المرغيناني في كتابه الي من بخارا اخبرنا عمي شمس الاسلام ابو القاسم محمود بن عبد العزيز انا الامام ابراهيم بن اسحاق المرغيناني انا الامام اسمعيل ابن عزيز اخبرنا حامد بن مهران اخبرنا عبد الله بن عصام انا عصام اخبرنا اسمعيل بن محمد انا الشيخ ابو عبد الله بن أبي حفص اخبرني ابي اخبرنا القاسم بن غسان اخبرني ابي اخبرني عمر بن حماد ابن ابي حنيفة عن ابيه حماد قال كان ابو حنيفة يأمرني بطلب الكلام ويحدوني كثيراً عليه ويقول يا بني تعلم الكلام فانه الفقه الاكبر قال حماد فكنت اطلب الكلام التماساً لمرضاة شيخي حتى فهمته ونفذت فيه فطلبته لنفسي ولشهوتي قال فدخل علي ابي رحمه الله يوماً وعندي جماعة من اصحاب الكلام ونحن نتناظر في باب وقد علت اصواتنا فلما سمعت حسه في الدار خرجت اليه فقال لي يا حماد من عندك قلت فلان وفلان وفلان سميت من كان عندي قال وفيهم انتم قلت في باب كذا وكذا

فقال لي يا حماد دع الكلام قال ولم اكن عهدي ابي صاحب تخليط ولا ممن يأمر بالشيء ثم ينهي عنه فقلت له يا ابي الست كنت تأمرني به قال بلى يا بني وانا اليوم انكأ عنه قلت ولم ذاك فقال يا بني ان هؤلاء المختلفين في ابواب الكلام ممن ترى كانوا على قول واحد ودين واحد حتى نزع الشيطان بينهم فالقي بينهم العداوة والاختلاف فتباينوا واقتبل بعضهم يكفر بعضاً فأعظم ذلك المشائخ واهل السلامة فتبعوا فيما بينهم واجتمعوا فقال يا قوم انتم اهل دين واحد وامامكم واحد وقبلتكم واحدة وكتابكم واحد وشريعتكم واحدة وقد وقع هذا الاختلاف بينكم وظفر ابليس منكم ببغيته وان للحق وجهاً ظاهراً ووجهة قائمة فاجتمعوا وتناظروا فان المناظرة تكشف وجه الحجة وتبين الخطأ من الصواب فلعل الله يرفع هذا الاختلاف ويجمعكم على الالة والاتفاق في الدين قال ابو حنيفة فانا كنا نجتمع كثيراً فيتكلم المتكلم منا فيذكر ما ظفر به الشيطان فيكي لذلك حتى يقطع البكاء بيننا الكلام فنفتق عن مجالس كثيرة لا كلام فيها يدور بيننا حتى اذا تكلمنا . تكلمنا وكان الطير تحفق على رؤوسنا وكانا على شفير جهنم

وقد بلغني ان قوماً يتكلمون اليوم فيضحكون على الكلام ويستهزؤون وانما هم احدثهم ان يظفر من صاحبه بشعة يشنع بها عليه فاذا بلغ الكلام هذا الحد فان تركه خير

³ Dār al-Kitāb al-‘Arabī, Beirut, 1401 AH - 1981 CE.

“Zahīr al-Islām Abū al-Maḥāsin al-Ḥasan ibn ‘Alī al-Marghīnānī informed me in his letter to me from Bukhara. My uncle Shams al-Islām Abū al-Qāsim Maḥmūd ibn ‘Abd al-‘Azīz informed us. The Imam Ibrāhīm ibn Ishāq al-Marghīnānī informed us. The Imam Ismā‘īl ibn ‘Uzayr informed us. Ḥāmid ibn Mihrān informed us. ‘Abd Allah ibn ‘Iṣām informed us. ‘Iṣām informed us. Ismā‘īl ibn Muḥammad informed us. The Shaykh Abū ‘Abd Allah ibn Abī Ḥafṣ informed us. My father informed me. Al-Qāsim ibn Ghassān informed us. My father informed me. ‘Umar ibn Ḥammād ibn Abī Ḥanīfa informed me from his father Ḥammād, who said: **Abū Ḥanīfa used to command me to seek kalām [theology] and would frequently urge me toward it, saying: ‘O my son, learn kalām [theology], for it is the greater jurisprudence [al-fiqh al-akbar].’** Ḥammād said: So I used to seek kalām [theology] seeking to please my teacher until I understood it and became proficient in it, then I sought it for myself and for my desire. He said: My father, may Allah have mercy on him, came to me one day while I had a group of companions of kalām [theology] with me and we were debating a topic and our voices had become loud. When I heard his movement in the house, I went out to him. He said to me: ‘O Ḥammād, who is with you?’ I said: ‘So-and-so and so-and-so and so-and-so,’ naming those who were with me. He said: ‘What are you engaged in?’ I said: ‘Such-and-such topic.’

He said to me: ‘O Ḥammād, abandon kalām [theology].’ He said: I had never known my father to be inconsistent or one who commands something then forbids it, so I said to him: ‘O father, did you not used to command me to do it?’ He said: ‘Yes, my son, and today I forbid you from it.’ I said: ‘Why is that?’ He said: ‘O my son, these people who disagree in the topics of kalām [theology] whom you see were upon one opinion and one religion until Satan stirred discord among them and cast enmity and disagreement between them, so they became divided, and some began to declare others disbelievers. The elders and people of safety were greatly troubled by this, so they consulted among themselves and gathered. He said: ‘O people, you are people of one religion, your leader is one, your qibla is one, your book is one, and your law is one, yet this disagreement has occurred among you, and Satan has achieved his desire from you. Indeed, truth has a clear face and an established proof, so gather and debate, for debate reveals the face of proof and clarifies error from correctness. Perhaps Allah will remove this disagreement and unite you in harmony and agreement in religion.’ Abū Ḥanīfa said: ‘So we used to gather frequently, and a speaker among us would speak and mention what Satan had achieved, and he would weep for that until weeping would interrupt our speech, so we would separate from many gatherings where no kalām [theology] would pass between us. When we did speak, we spoke as if birds were fluttering over our heads and we were on the edge of Hell.’

It has reached me that people today speak and laugh about kalām [theology] and mock it, and the only concern of one of them is to gain from his companion some disgraceful thing with which to disgrace him. When kalām [theology] reaches this level, abandoning it is better."⁴

Regarding the historical emergence of the term al-Fiqh al-Akbar among early scholars in the second century after Hijra, such as Imam Abū Ḥanīfa, **Imam Sa'd al-Dīn al-Taftazānī (d. 793 AH)** provided the following explanation:

قال العلامة سعد الدين التفتازاني في شرح المقاصد: الأحكام المنسوبة إلى الشرع منها ما يتعلق بالعمل وتسمى فرعية وعملية ومنها ما يتعلق بالاعتقاد وتسمى أصلية واعتقادية، وكانت الأوائل من العلماء ببركة صحبة النبي صلى الله تعالى عليه وسلم وقرب العهد بزمانه وسماع الأخبار منه ومشاهدة الآثار مع قلة الوقائع والاختلافات مستغنين عن تدوين الأحكام وترتيبها أبواباً وفصولاً وتكثير المسائل فروعاً وأصولاً إلى أن ظهر اختلاف الآراء والميل إلى البدع والأهواء، وكثرت الفتاوى والواقعات ومست الحاجة فيها إلى زيادة نظر والتفات فأخذ أرباب النظر والاستدلال في استنباط الأحكام وبدلوا جهدهم في تحقيق عقائد الإسلام، وأقبلوا على تمهيد أصولها وقوانينها وتلخيص حججها وبراهينها وتدوين المسائل بأدلتها والشبه بأجوبتها، وسموا العلم بما فقها وخصوا الاعتقادات باسم الفقه الأكبر، والأكثر من خصوا العمليات باسم الفقه، والاعتقادات بعلم التوحيد والصفات، تسمية بأشهر أجزائه وأشرفها، ويعلم الكلام، لأن مباحثه كانت مصدرة بقولهم الكلام في كذا وكذا

'Allāma Sa'd al-Dīn al-Taftazānī said in Sharḥ al-Maqāṣid (1/6): The rulings attributed to the Sharī'a include those related to practice, which are called subsidiary [far'iyya] and practical ['amaliyya], and those related to belief, which are called fundamental [aṣliyya] and creedal [i'tiqādiyya]. The early scholars, by the blessing of the companionship of the Prophet (may Allah the Exalted's peace and blessings be upon him), their closeness to his era, hearing reports from him, and witnessing the traces, along with the scarcity of incidents and disagreements, were independent of codifying rulings and arranging them into chapters and sections, and multiplying issues into branches and principles, until differences of opinion appeared and inclination toward innovations [bida'] and whims emerged. Fatwās and incidents multiplied, and the need for increased consideration and

⁴ The same narration was mentioned with a chain from Imam al-Suyuti in the Musnad Abī Ḥanīfa li-ʿIsā ibn Muḥammad al-Thaʿālibī (d. 1080 AH), pp. 151-153, edited by Muṣṭafā Ḥumayyidātū.

attention became pressing. So the masters of reasoning and inference began to deduce rulings and exerted their efforts in verifying the beliefs of Islam. They devoted themselves to establishing their foundations and principles, summarizing their proofs and demonstrations, codifying issues with their evidences and doubts with their answers. They called the knowledge of these matters jurisprudence [fiqh] **and designated the creedal matters specifically with the name al-Fiqh al-Akbar [The Greater Jurisprudence]**. The majority designated practical matters with the name "fiqh" and creedal matters with "the science of monotheism [tawhīd] and attributes [ṣifāt]," naming it after its most famous and noblest parts, and with "the science of theology [ilm al-kalām]," because its discussions were prefaced with their statement "the discussion [kalām] regarding such and such."



The Discovery of Al-Fiqh al-Akbar in Imam Abū Ḥanīfa's actual Handwriting: Attestations by Shaykh ‘Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī and Imam Muḥammad Murṭadā al-Zabidi

During the preparation of this study, several manuscript copies of Imam ‘Alī al-Qārī's (d. 1014 AH) commentary on al-Fiqh al-Akbar were acquired and examined from diverse manuscript repositories. Textual variations were observed in the titles across different manuscripts: some copies bore the title Sharḥ al-Fiqh al-Akbar, while others were designated as Minah al-Rawḍ al-Azhar Sharḥ al-Fiqh al-Akbar. The most important and significant manuscript under consideration is housed within the manuscript collection of al-Azhar University in Cairo, Egypt.

The catalogue details from Fahras Makḥṭūṭāt Maktabat al-Azhar al-Sharīf⁵ mentioned the following copy:

. منح الروض الأزهر شرح الفقه الأكبر 23310

. المؤلف: الملا علي القاري، نور الدين، علي بن سلطان محمد الهروي القاري (ت 1014 هـ)

أوله: اعلم أن علم التوحيد الذي هو أساس بناء التأييد أشرف العلوم تبعاً للمعلوم لكن بشرط ألا يخرج من.

آخره: المحل الأدني ويرزقنا اللقاء الأعلى فإنه الناصر والحمد لله أولاً وآخراً والسلام على نبيه باطناً وظاهراً آمين.

. الناسخ: إبراهيم زين أبو التقى الحسيني، تاريخ النسخ: 1150 هـ، الأوقاف: محمد حسن مقلد

⁵ Vol. 12, p. 350, 1st edition, 2016.

اللغة: عربي، الخط: معتاد، عدد الأوراق: 148، عدد الأسطر: 25، القياس: 15.5×20 ، عدد
المجلدات: 1

(2/ 1287) أرقام الحفظ: (5330 توحيد) 74634. الأعلام (5/ 12)، كشف الظنون

Meaning:

“23310 – **Minaḥ al-Rawḍ al-Azhar Sharḥ al-Fiqh al-Akbar**

Author: **Mullā ‘Alī al-Qārī**, Nūr al-Dīn, ‘Alī ibn Sulṭān Muḥammad al-Harawī al-Qārī (d. 1014 AH).

Opening: Know that the science of tawḥīd, which is the foundation of the building of divine support, is the noblest of sciences in accordance with what is known, but on the condition that it does not depart from...

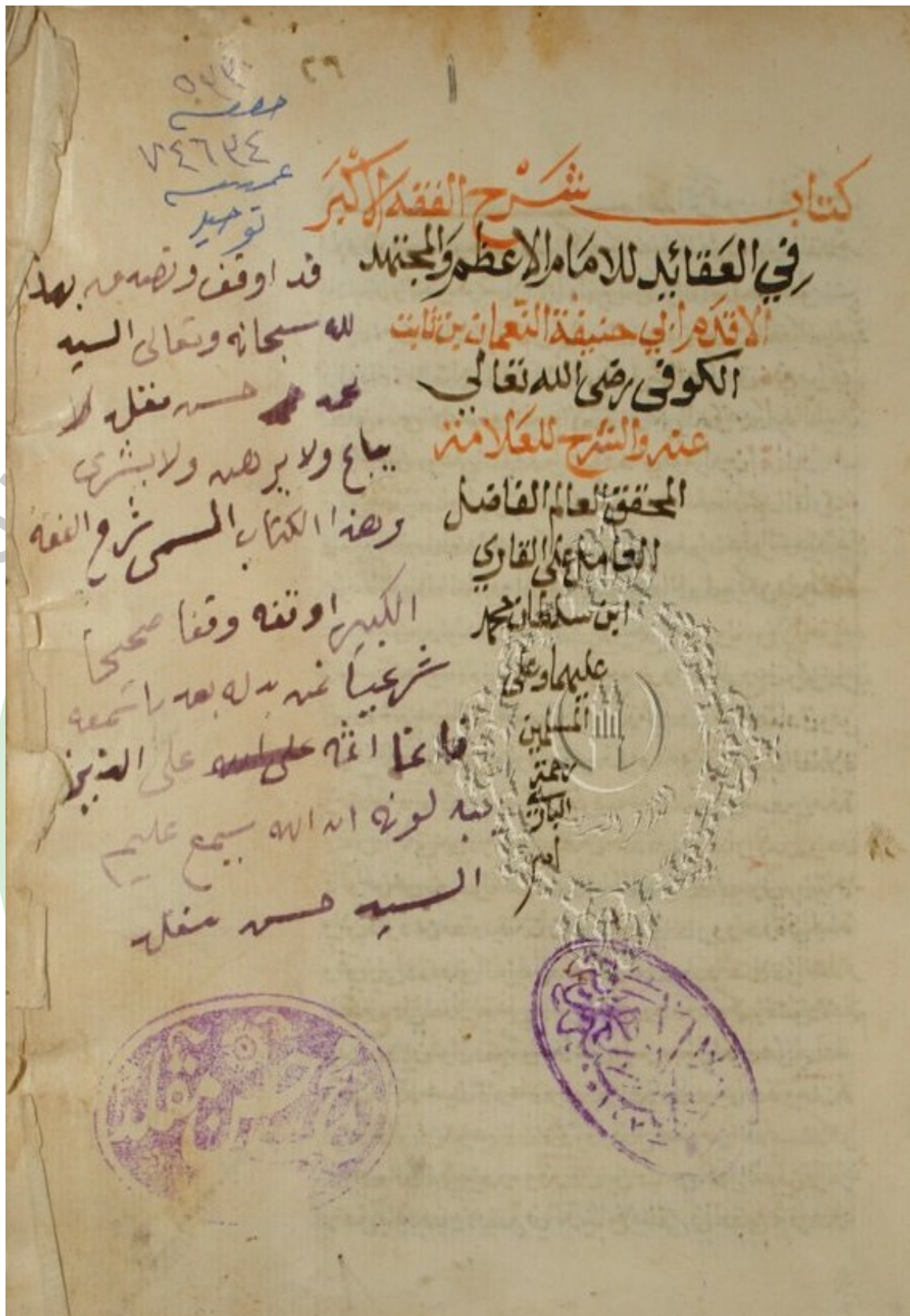
Ending: ...the lower abode and grants us the highest meeting, for He is the Helper. Praise be to Allah first and last, and peace be upon His Prophet inwardly and outwardly. Āmīn.

Copyist: **Ibrāhīm Zayn Abū al-Tuqā al-Ḥasanī**, Date of copying: **1150 AH**, Endowments: **Muḥammad Ḥasan Muqallid**.

Language: Arabic, Script: usual, Number of folios: 148, Number of lines: 25, Dimensions: 20×15.5 , Number of volumes: 1.

Catalogue numbers: (5330 tawḥīd) 74634. al-A‘lām (5/12), Kashf al-Zunūn (2/1287).”

The title page:



The last page mentioned the name of the scribe and date of completion as provided in the above-named catalogue:

The key to the above manuscript folio:

No. 1 – Start of the marginal comments

No. 2 – The name of the commentator in an abbreviated format as 'Bakrī'

No. 3 – Mention of the 3rd of the early Ḥanafī Imams

No. 4 – Mention of the actual handwritten copy of al-Fiqh al-Akbar by Imam Abū Ḥanīfa

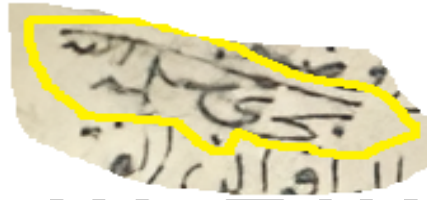
No. 5 – Folio number 80(b)

This manuscript of al-Fiqh al-Akbar is in the transmission of Imam Abū Ḥanīfa's son known as Ḥammād ibn Abī Ḥanīfa. The commentary by Mullā 'Alī al-Qārī in the middle of the page had these statements:

ووالدا رسول الله صلى الله عليه وسلم ماتا على الكفر. وهذا رد على من قال إنهما ماتا على الإيمان أو ماتا على الكفر ثم أحياهما الله فماتا في مقام الإيمان. وقد أفردت لهذه المسألة رسالة مستقلة ودفعت ما ذكره السيوطي في رسائله الثلاث في تقوية هذه المقالة بالأدلة الجامعة المجتمع من الكتاب والسنة والقياس وإجماع الأمة. ومن غريب ما وقع في هذه القضية إنكار بعض الجهلة من الحنفية علي في بسط هذا الكلام، بل شار إلى أنه غير لائق بمقام الإمام. وهذا بعينه كما قال الضال جهم بن صفوان: وددت أن أحك من المصحف قوله تعالى: {ثُمَّ اسْتَوَى عَلَى الْعَرْشِ} [الأعراف: 54]

“The two parents of the Messenger of Allah, peace and blessings be upon him, **died upon disbelief [kufr]**. This is a refutation of those who said that they died upon faith [īmān], or that they died upon disbelief [kufr] then Allah brought them back to life and they died in the state of faith [īmān]. **I have devoted an independent treatise to this issue and refuted what al-Suyūfī mentioned in his three treatises** in strengthening this position with comprehensive and united evidence from the Book, the Sunna, analogy [qiyās], and the consensus of the community [ijmā‘ al-umma]. Among the strange things that occurred in this case is the denial by some ignorant ones amongst the Ḥanafīs regarding my elaboration of this statement, rather indicating that it is not befitting the position of the Imam (Abu Ḥanīfa). This is exactly like what the misguided Jahm ibn Ṣafwān said: ‘I wish I could scrape from the Qur’ān His saying, the Exalted: {Then He istawa over the Throne} [al-A‘rāf: 54].”

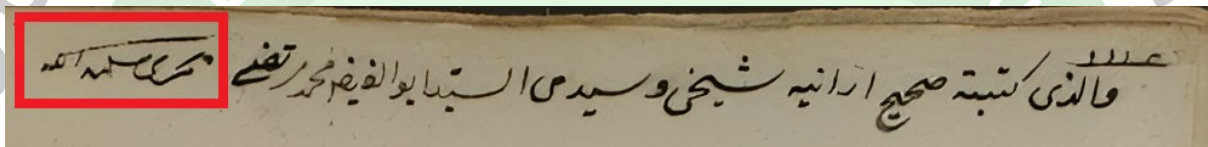
The marginal comments in the above manuscript page were signed off by someone known as Bakrī. Where the no. 2 has been marked in the manuscript it mentioned:



Which in typed format is: بَكْرِي سَلَّمَهُ اللهُ

Meaning: **"Bakrī, may Allah protect him."**

Additionally, his signature was given at the top of folio 80a:



The above text from folio 80a in typed format being:

والذي كتبه صحيح، أرانيه شيخى وسيدى السيد أبو الفيض محمد مرتضى، بَكْرِي سَلَّمَهُ اللهُ

"And what I have written is correct (Sahih); my teacher (Shaykh) and master, Sayyid Abū al-Fayḍ Muḥammad Murṭaḍā showed it to me. – (signed by) Bakrī, may Allah protect him."

The person known as Bakrī was therefore a direct disciple of Imam Abū al-Fayḍ Muḥammad Murṭaḍā al-Zabidi. The full name of Bakrī can be deciphered by looking at the names of al-Zabidi's known students. See below.

The status of Imam Muḥammad Murṭaḍā al-Zabīdī (d. 1205 AH) as a reliable scholar

Al-Ḥāfiẓ 'Abd al-Ḥayy al-Kattānī (d. 1382 AH/1962 CE) represents one of the final generations of distinguished hadith preservers [Huffāz], possessing extensive scholarly lineages and comprehensive chains of transmission. In his seminal bibliographical work *Fahras al-Fahāris wa-al-Athbāt*, al-Kattānī provides an extensive biographical account of al-Ḥāfiẓ Murṭaḍā al-Zabīdī, emphasizing his elevated scholarly standing. The translated excerpt presented below derives from al-Kattānī's assessment of al-Zabīdī found in the opening sections of this work. This material has been incorporated to establish the scholarly credibility and authority of the marginal annotations by Bakrī, which were subsequently validated by his teacher al-Zabīdī. Given al-Zabīdī's established reputation for meticulous accuracy and his preeminent position within hadith scholarship and manuscript codicology, these marginal comments that shall be typed up below from the above manuscript page with a translation warrant serious scholarly consideration rather than a form of dismissal.

Al-Ḥāfiẓ 'Abd al-Ḥayy al-Kattānī mentioned the following in his *Fahras al-Fahāris* (1/526 onwards):

الشيخ محمد مرتضى الزبيدي : هو محمد مرتضى بن محمد بن محمد بن عبد الرزاق الحسيني العلوي الزبيدي النسب، هكذا وصفه أعلم الناس به شيخه الوجيه العيدروس في ديوانه " تنميق الأسفار "، وقال غيره: هو المكنى بأبي الفيض وبأبي الوقت الملقب مرتضى محمد بن أبي الغلام محمد ابن القطب أبي عبد الله محمد بن الولي الصالح الخطيب أبي الضياء محمد بن عبد الرزاق الحسيني من قبيل أبي عبد الله محمد المحدث الكبير بن أحمد المختفي ابن عيسى مؤتم الأشبال ابن زين العابدين بن الحسين. وفي " الإشراف على من بفاس من مشاهير الإشراف " للقاضي ابن الحاج: " ومن ذرية زيد الشهيد، يعني ابن علي زين العابدين بن الحسين عليهم السلام، خاتمة الحفاظ بالديار المصرية الشيخ مرتضى الحسيني الواسطي الزبيدي، اه "، الواسطي العراقي أصلاً الهندي مولداً الزبيدي تعليماً وشهرة المصري وفاة الحنفي مذهباً القادري إرادة النقشبندي سلوكاً. الأشعري عقيدة، هكذا يصف نفسه في كثير من إجازاته التي وقفت عليها بخطه.

“Shaykh Muḥammad Murṭaḍā al-Zabīdī: He is Muḥammad Murṭaḍā ibn Muḥammad ibn Muḥammad ibn ‘Abd al-Razzāq al-Hussaini al-‘Alawī al-Zabīdī by lineage. Thus, described him the most knowledgeable person about him, his teacher al-Wajīh al-‘Aydarūs in his collection (Dīwan) Tanmīq al-Asfār. Others said: He is known as Abū al-Fayḍ and Abū al-Waqt, titled Murṭaḍā Muḥammad ibn Abī al-Ghulām Muḥammad ibn al-Quṭb Abī ‘Abd Allāh Muḥammad ibn al-Walī al-Ṣāliḥ al-Khaṭīb Abī al-Ḍiyā’ Muḥammad ibn ‘Abd al-Razzāq al-Hussaini from the lineage of Abī ‘Abd Allāh Muḥammad al-Muḥaddith al-Kabīr ibn Aḥmad al-Mukhtaḥi ibn ‘Īsā Mu’tim al-Ashbāl ibn Zayn al-‘Ābidīn ibn al-Hussain. And in al-Ishrāf ‘alā man bi-Fās min Mashāhīr al-Ashrāf by the Judge Ibn al-Ḥājī: ‘And from the descendants of Zayd the Martyr, meaning the son of ‘Alī Zayn al-‘Ābidīn ibn al-Hussain - peace be upon them - the seal of the Huffāz (memorisers of Hadith) in the Egyptian lands, Shaykh Murṭaḍā al-Hussaini al-Wāsiṭī al-Zabīdī.’ He was al-Wāsiṭī, Iraqi by origin, Indian by birth, Zabīdī by education and fame, Egyptian by death, Ḥanafī in madhhab, Qādirī in spiritual order, Naqshbandī in conduct, Ash‘arī in creed. Thus, he describes himself in many of his ijāzas that I have seen in his handwriting.

مسقط رأسه: أصله من بلجرام قصبه على خمسة فراسخ من قنوج وراء نهر جنج الهند، وبها ولد سنة 1145 كما أرخ هو نفسه ولادته في آخر إجازته لعمر بن حمودة الصفار التونسي، وهي عندي بخطه. واشتغل على المحدث محمد فاخر بن يحيى الهابادي والشاه ولي الله الدهلوي، فسمع عليه الحديث وأجازه، ثم أرتحل لطلب العلم، فدخل زبيد وأقام بها مدة طويلة حتى قيل له الزبيدي وبها اشتهر، وحج مراراً وأخذ عن نحو من ثلاثمائة شيخ ذكرهم في معاجمه الكبير والصغير وألفية السند وشرحها، حتى قال عن نفسه في ألفيته: وقل أن ترى كتاباً يعتمد ... إلا ولي فيه اتصال بالسند أو عالماً إلا ولي إليه ... وسائط توقفي عليه

His Birthplace: His origin was from Bilgrām, a town five parasangs from Qanauj beyond the Ganges River in India, where he was born in 1145 AH as he himself dated his birth at the end of his ijāza to ‘Umar ibn Ḥamūda al-Ṣaffār al-Tūnisī, which I have in his handwriting. He studied under the hadith scholar Muḥammad Fākhīr ibn Yaḥyā al-Ilāhābādī and Shāh Walī Allāh al-Dehlawī, from whom he heard hadith and received authorization. Then he travelled seeking knowledge, entered Zabīd (in Yemen) and stayed there for a long time until he was called al-Zabīdī and became famous there. He performed hajj repeatedly and learned from about three hundred teachers whom he mentioned in his larger and smaller biographical dictionaries and Alfiyyat al-Sanad and its commentary. He even said about himself in his Alfiyya: ‘Rarely will you see a reliable book except that I have a connected chain in it, or a scholar except that I have intermediaries that lead me to him.’

واشتهر أمره وانتشر في الدنيا خبره بعد استيظانه بمصر، وكان أول دخوله لها سنة 1167، وكناه السيد أبو الأنوار ابن وفا شيخ الطريقة الوفاية سنة 1182 بأبي الفيض، وأكمل " شرح القاموس " في عشر مجلدات ضخمة سنة 1181، ومات سنة 1205 شهيداً بالطاعون، ودفن بالضريح المنسوب لسيدتنا رقية بنت علي بن أبي طالب في مصر، تجاه مسجد الدر بقرب السيدة سكينة، وقفت على قبره هناك، ومات ولم يعقب لا ذكراً ولا أنثى ولا رثاء أحد من القراء، ولم يعلم أحد بموته من أهل الأزهر مع عظيم الشهرة التي كانت له بأرجاء المعمورة لاشتغال الناس بأمر الطاعون، كما أنه لم يرثه أحد من أهله إلا زوجته.

His fame spread and his reputation became known throughout the world after he settled in Egypt. His first entry there was in the year 1167, and Sayyid Abū al-Anwār Ibn Wafā, Shaykh of the Wafāī order, gave him the kunya Abū al-Fayḍ in the year 1182. He completed Sharḥ al-Qāmūs in ten large volumes in the year 1181 and died in the year 1205 as a martyr from the plague. He was buried in the shrine attributed to our lady Ruqayya bint 'Alī ibn Abī Ṭālib in Egypt, opposite Masjid al-Durr near Sayyida Sakīna. I stood at his grave there.⁶ He died without leaving offspring, neither male nor female, and none of the reciters eulogised him. None of the people of al-Azhar knew of his death despite the great fame he had throughout the inhabited world, due to people being preoccupied with the plague. Likewise, none of his family inherited from him except his wife.

هذا الرجل كان نادرة الدنيا في عصره ومصره، ولم يأت بعد الحافظ ابن حجر وتلاميذه أعظم منه اطلاعاً ولا أوسع رواية وتلماداً ولا أعظم شهرة ولا أكثر منه علماً بهذه الصناعة الحديثية وما إليها، كاتب أهل الأقطار البعيدة بفاس وتونس والشام والعراق واليمن وكاتبوه، وقد كنت في صغري وقفت على أوراق تتضمن ورود استدعاء على الحافظ أبي العلاء العراقي من المشرق فلم أشك أنها للمترجم حتى ظفرت بعد ذلك بما أيد ظني، فهو خريت هذه الصناعة، ومالك زمام تلك البضاعة. وكان الناس يرحلون إليه ويكتبونه لتحرير أنسابهم وتصحيحها من المشرق والمغرب، ويظهر من ترجمته وآثاره أن هذه الشعلة الضئيلة من علوم الرواية الموجودة الآن في بلاد الإسلام إنما هي مقتبسة من أبحاثه وسعيه وتصانيفه ونشره، وإليه فيها الفضل يعود، لأنه الذي نشر لها الأولوية والبنود.

This man was a wonder of the world in his era and country. After al-Hafiz Ibn Hajar (al-Asqalani, d. 852 AH) and his students, none came who was greater than him in knowledge, nor broader in narration and studentship, nor greater in fame, nor more knowledgeable than him in this hadith science and related fields. He corresponded with the people of distant lands in Fez, Tunis, Syria, Iraq, and Yemen, and they

⁶ The writer of these lines also visited his grave in Cairo, Egypt, at the named location on the 6th of August 2025.

corresponded with him. In my youth, I came across papers containing a request addressed to Hafiz Abū al-‘Alā’ al-‘Irāqī from the East, and I did not doubt they were for the one being given a biographical account until I later found what confirmed my suspicion. He was the expert of this craft and the master of that merchandise. People would travel to him and correspond with him to establish and correct their genealogies from the East and West. It appears from his biography and works that this small flame of transmission sciences existing now in Islamic lands is only derived from his research, effort, writings, and dissemination. To him returns the credit for it, because he was the one who raised its banners and standards.

قال تلميذه الجبوتي في تاريخه: " لم يزل المترجم يحرص على جمع الفنون التي أغفلها المتأخرون كعلم الأنساب والأسانيد وتخراج الأحاديث واتصال طرائق المحدثين المتأخرين بالمتقدمين، وألف في ذلك رسائل وكتباً ومنظومات وأراجيز جمّة، وذكر أنه أحيا إملاء الحديث على طريق السلف في ذكر الأسانيد والرواة والمخرجين من حفظه على طرق مختلفة، وكل من قدم عليه يملئ عليه حديث الأوليّة برواته ومخرجه، ويكتب له سنداً بذلك وإجازة وسماع الحاضرين، وكان إذا دعاه أحد الأعيان من المصريين إلى بيوتهم يذهب مع خواص الطلبة والمقرّء والمستملي وكتب الأسماء فيقرأ لهم شيئاً من الأجزاء الحديثية أو بعض المسلسلات بحضور الجماعة وصاحب المنزل وأصحابه وأحبابه وأولاده وبناته ونسائه من خلف الستائر ويكتب الكاتب أسماء الحاضرين والسامعين حتى النساء والصبيان والبنات واليوم والتاريخ، ويكتب الشيخ تحت ذلك " صحيح " ذلك " وهذه كانت طريقة المحدثين في الزمان السالف كما رأينا في الكتب القديمة، اهـ

His student al-Jabartī said in his history: "The one being given a biographical account continued to be keen on collecting the sciences that the later scholars had neglected, such as genealogy, chains of transmission, hadith source attribution, and the connection of the methods of later hadith scholars with the earlier ones. He composed many treatises, books, poems, and rajaz verses on this. He mentioned that he revived the dictation of hadith in the manner of the predecessors (Salaf), mentioning chains of transmission, narrators, and compilers from his memory through different methods. Everyone who came to him, he would dictate to them the Ḥadīth al-Awwaliyya⁷ with its narrators and compilers,

⁷ A specific example of this being what is known as Ḥadīth al-Rahma al-Musalsal bil-Awwaliyya, with most narrators in the chain explicitly stating: "و هو أول حديث سمعته منه" - "And this is the first hadith I heard from him." The text of the Hadith being:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّنْ فِي السَّمَاءِ

"The merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and the One in heaven will be merciful to you."

and write for them a chain of transmission, authorization (ijaza), and the hearing of those present. When one of the Egyptian notables invited him to their homes, he would go with select students, a reciter, a prompter, and a scribe of names. He would read to them something from the hadith collections or some musalsalāt (pattern chained Hadiths) in the presence of the group, the house owner, his companions, loved ones, sons, daughters, and wives from behind curtains. The scribe would write the names of those present and listening, including women, boys, and girls, along with the day and date. The Shaykh would write beneath that 'This is correct.' This was the method of the hadith scholars in former times as we have seen it in the old books.'

ولعظم شهرته كاتبه ملوك النواحي من الترك والحجاز والهند واليمن والمغرب والسودان وفزان والجزائر، واستجازوه، ومن أخذ عنه من ملوك الأرض خليفة الإسلام في وقته السلطان عبد الحميد الأول ووزيره الأكبر محمد باشا بالمكاتبه، واستدعي للاستانة للحضور فاعتذر، وذكر الجبرتي عن المترجم أنه كان يعرف اللغة التركية والفارسية بل وبعض لسان الكرج. ذكر الشفاء عليه من أعلام الآخذين عنه: قال عنه تلميذه الوجيه الأهدل في نفسه: " إمام المسندين خاتمة الحفاظ المحدثين المعتمدين الحري بقول القائل: كل يقال له ويمكن وصفه ... ويحجب عن إبريزه ولجينه إلا الذي لم يأتنا بنظيره ... دور الزمان ولا رآه بعينه

Due to his great fame, kings from various regions corresponded with him - from Turkiye, the Hijaz, India, Yemen, Morocco, Sudan, Fezzan, and Algeria - and sought his authorization (ijaza). Among those who learned from him among the kings of the earth were the Caliph of Islam in his time, Sultan 'Abd al-Ḥamīd the First, and his grand vizier Muḥammad Pasha through correspondence. He was invited to Constantinople (Istanbul) to attend but declined. Al-Jabartī mentioned about the one being given a biographical account that he knew the Turkish and Persian languages, and even some of the Georgian tongue. Mention of praise for him from the notable scholars who learned from him: His student al-Wajīh al-Ahdal said about him: **'Imam of the transmitters of (Hadith) chains, seal of the Huffaz and reliable hadith scholars**, worthy of the saying: Everything can be described and characterized / And questions can be answered about its pure gold and silver / Except the one whose like has not come to us / In the course of time, nor has time seen his equal.'

وقال عنه من أعلام المغرب الحافظ ابن عبد السلام الناصري في رحلته لما ترجمه فيها وقد استغرقت فيها نحو عشر كراريس بعد أن حلاه فيها بـ " الحافظ الجامع البارع المانع " " ألفيته عديم النظر في كمال الاطلاع والحفظ للغة والأنساب، فقد طار صيته في هذه البلاد المشرقية حتى بالعراق واليمن والشام والحرمين وأفريقية: المغرب تونس طرابلس وغيرها، تأتي إليه الأسئلة الحديثية وغيرها من أقطار الأرض، جمع الله له من دواوين الحديث والتفسير واللغة وغيرها من أشتات العلوم ما لم يجمعه أحد فيما شاهدنا من علماء عصرنا شرقاً وغرباً، ولا شيخنا الحافظ إدريس العراقي، تراه يشتري وينسخ دائماً بالأجرة، يستعير من الأقطار البعيدة ويؤتي إليه بالكتب هدية، ومع ذلك يحبس ويعطي، وله اليد الطولى في التأليف فهو والله سيوطي زمانه، انخرق له من العوائد فيها ما انخرق لابن شاهين وابن حجر والسيوطي، ولو أنهم جمعوا لديه لتيقنوا أن " الفضيلة لم تكن للأول، اهـ

Al-Hafiz Ibn 'Abd al-Salām al-Nāsirī from the scholars of Morocco said about him in his travel account when he gave his biography of him, which took about ten folios, after describing him as 'the comprehensive, skilled, and protective Hafiz': 'I found him unparalleled in complete knowledge and memorization of language and genealogies. His reputation has spread in these Eastern lands, even in Iraq, Yemen, Syria, the two Holy Cities, and Africa: Morocco, Tunisia, Tripoli, and others. Hadith questions and others come to him from all corners of the earth. Allah has gathered for him from the collections of hadith, exegesis, language, and other scattered sciences what no one among the scholars of our time, East and West, has gathered, not even our Shaykh Hafiz Idrīs al-'Irāqī. You see him constantly buying and copying for payment, borrowing from distant lands, and books are brought to him as gifts. Despite this, he withholds and gives. He has the upper hand in authorship, for he is, by Allah, the al-Suyūṭī of his time. The usual practices were broken for him as they were broken for Ibn Shāhīn, Ibn Ḥajar, and al-Suyūṭī. If they were gathered before him, they would be certain that excellence was not for the first.'

وقال عنه أبو الربيع الحوات في " السر الظاهر ": " الإمام الحافظ النسابة العارف أبو الفيض محمد مرتضى بن محمد الحسيني اليمني، وهو حي لهذا العصر، ملاً البسيطة بعلمه ومعارفه أمتع الله به، اهـ " وقال عنه محدث الشام الوجيه عبد الرحمن الكزبري في ثبته: " إمام المسندين وخاتمة المحدثين "، وقال عنه عالم مصر الشمس محمد بن علي الشنواني الأزهرى في ثبته: " شيخ الإسلام علامة الإنام ناشر لواء السنة المحمدية وواصل الأسانيد النبوية أبو الجود وأبو الفيض " (باختصار). وقال عنه عالم مكة المكرمة عمر بن عبد الرسول المكي: " شيخ الحفاظ في وقته ومرجع أهل الأثر من كثر الأخذ عنه، حتى ارتحل إليه من كل فج عميق وجيء إليه من كل مكان سحيق "، اهـ. من إجازة له ذكرت في " عقد اليواقيت "، وقال في إجازة له أخرى: " أشهر علماء الحديث ورواته وحامل لوائه وروايته المسند الكبير العالم الشهير، اهـ. " وقد ترجمه ترجمة طنانة تلميذه الجبرتي في تاريخه لكنه ما سلم من حسده، وقد تجرد له من متأخري المصريين محمد إبراهيم فني المصري في جزء صغير سماه " الجوهر المحسوس في ترجمة صاحب شرح القاموس " وهو عندي بخطه

Abū al-Rabī‘ al-Ḥawwāt said about him in al-Sirr al-Zāhir: ‘The Imam, Hafiz, genealogist, gnostic Abū al-Fayḍ Muḥammad Murṭaḍā ibn Muḥammad al-Hussaini al-Yamanī, who is alive in this era, has filled the earth with his knowledge and learning - may Allah grant us benefit through him.’ The hadith scholar of Syria, al-Wajīh ‘Abd al-Raḥmān al-Kuzbarī, said about him in his thabat: ‘Imam of the transmitters of (Hadith) chains and seal of the hadith scholars.’ The scholar of Egypt, al-Shams Muḥammad ibn ‘Alī al-Shanwānī al-Azhari, said about him in his thabat: ‘Shaykh al-Islām, scholar of mankind, spreader of the banner of the Muhammadan Sunna, and connector of the Prophetic chains of transmission, Abū al-Jūd and Abū al-Fayḍ’ (in summary). The scholar of Makkah al-Mukarrama, ‘Umar ibn ‘Abd al-Rasūl al-Makkī, said about him: ‘Shaykh of the Huffaz in his time and reference point for the people of hadith due to the many who learned from him, until people travelled to him from every deep valley and came to him from every distant place.’ This is from an ijāza mentioned in ‘Iqd al-Yawāqīt. He said in another ijāza: ‘The most famous of hadith scholars and narrators, bearer of its banner and its transmission, the great transmitter of (Hadith) chains, the famous scholar.’ His student al-Jabartī gave him a resounding biography in his history (Tārīkh), but he was not free from envy. Muḥammad Ibrāhīm Fannī al-Miṣrī from the later Egyptians devoted himself to him in a small volume he called al-Jawhar al-Maḥsūs fī Tarjamat Ṣāhib Sharḥ al-Qāmūs, which I have in his handwriting.

وقد كانت سنة الإملاء انقطعت بموت الحافظ ابن حجر وتلاميذه كالحافظين السخاوي والسيوطي وبهما ختم الإملاء فأحياه المترجم بعد مماته، ووصلت أماليه إلى نحو أربعمئة مجلس، كان يملئ في كل اثنين وخميس فقط، وقد جمع ذلك في مجلدات، ولكني بعد البحث لم أظفر بها إلى الآن. وقد قال هو رحمه الله في خطبة شرحه على القاموس: " حللت بوضعه ذروة الحفاظ، وحللت بجمعه عقدة الألفاظ "

The practice of dictation had ceased with the death of al-Hafiz Ibn Ḥajar and his students like the two Huffaz, al-Sakhāwī and al-Suyūṭī, with whom dictation was concluded. The subject of this biography revived it after its demise. His dictation sessions reached about four hundred sessions; he would dictate only on Mondays and Thursdays. He collected these in volumes, but after searching, I have not found them until now. He said - may Allah have mercy on him - in the introduction to his commentary on al-Qāmūs: ‘Through its composition I have reached the pinnacle of the Huffaz, and through its compilation I have untied the knot of expressions.’”

The status of Shaykh ‘Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī (1263 AH) as a reliable scholar

As for who was Bakrī, then his full name can be seen in the same entry for Muṭṭafā al-Zabīdī in ‘Abd al-Hayy al-Kattānī’s Fahras al-Fahāris (1/540) where he mentioned the following Iraqī disciples of al-Zabīdī:

محمد سعيد السويدي وولده عليّ وحفيده شيخنا أحمد بن صالح وعمر الأمدي الديار بكري، وعندي صورة إجازته له،
والشريف الصالح الراوية عثمان بن محمود الهزاري القادري البغدادي الوارد على المغرب وبه توفي عام 1238، عندي كثير
من إجازات المترجم له، ومنها واحدة بتاريخ 10 رجب عام 1205، ولعلها آخر إجازة كتبها المترجم لأنه مات بعدها
بنحو شهر في شعبان عامه.

Meaning:

“Such as Muḥammad Sa‘īd al-Suwaydī and his son ‘Alī and his grandson our Shaykh Aḥmad ibn Ṣāliḥ, and ‘Umar al-Āmidī al-Diyār Bakrī, of whom I have a copy of his authorization from him, and al-Sharīf al-Ṣāliḥ al-Rāwiya ‘Uthmān ibn Maḥmūd al-Hazzārī al-Qādirī al-Baghdādī who came to Morocco and died there in the year 1238. I have many of the authorizations of the one being biographed for him, including one dated the 10th of Rajab in the year 1205, and perhaps it was the last authorization written by the one being biographed because he died about a month later in Sha‘bān of that year.”

Al-Kattani also mentioned him in his Fahras al-Fahāris (2/953) in another place with a fuller name as follows:

ونحوه له في إجازته لشيخ بعض شيوخنا النور عمر بن مصطفى الأمدي الديار بكري، وقد وقفت عليها بخطه في بعلبك،
وهي مؤرخة بغرة رجب عام 1204 قبيل موت الزبيدي بنحو سنة

“And similar to this is what he wrote in his authorization [ijāza] for the shaykh of some of our teachers, **al-Nūr ‘Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī**. I came across it in his handwriting in Baalbek, and it is dated the first of Rajab in the year 1204, about a year before al-Zabīdī's death.”

Consequently, "Bakrī" represents an abbreviated reference in the manuscript margin to the aforementioned ‘Umar al-Āmidī al-Diyār Bakrī. Regarding his biographical details and scholarly credentials, the preceding account demonstrates his exceptional scholarly standing and reliability as an authority. The following link mentioned the following in the introduction - <https://awqaf-damas.com/PrintArticle.php?id=1615>

من الأسر الهاشمية الحسنية القديمة المشهورة بشرف النسب. قدم جدهم من الحجاز منذ زمنٍ طويل إلى (آمد)، وهي مدينة كبيرة تقع على نهر دجلة، وتعتبر مركزاً لمنطقة ديار بكر، وإليها نسبة الأسرة (الأمدي، والدياربكري)، وقد برز من هذه الأسرة في أواخر القرن (12هـ) عدد من العلماء الأجلاء والأعلام الفضلاء ممن تولوا مناصب الولاية والقضاء والإفتاء في عدد من المدن والعواصم الإسلامية. وكان لعدد من أبناء الأسرة دور كبير في الثورة العربية الكبرى وفي توطيد الحكم الهاشمي في الحجاز والعراق وسورية والأردن.

“From the ancient Hāshimite Ḥasanī families renowned for the nobility of their lineage. Their ancestor came from the Ḥijāz long ago to (Āmid), which is a large city located on the Tigris River and is considered the centre of the Diyār Bakr region. To it is attributed the family name (**al-Āmidī and al-Diyār Bakrī**). From this family emerged in the late 12th century AH a number of illustrious scholars and virtuous luminaries who held positions of governance, judiciary, and legal opinion [iftā’] in various Islamic cities and capitals. A number of the family's sons played a major role in the Great Arab Revolt and in consolidating Hāshimite rule in the Ḥijāz, Iraq, Syria, and Jordan.”

In the above link was the following entry:

وعمر بن مصطفى (1178-1263هـ/1764-1845م): من كبار علماء عصره، إمام الحنفية في المسجد الأموي، ولد في (خربوت) بديار بكر، وخرج منها إلى الحجاز للحج سنة (1226هـ)، أخذ عن عدد من كبار العلماء من أشهرهم الشيخ

محمد مرتضى الزبيدي، والشيخ محمد سعيد السويدي، ثم استقر في دمشق مع ولديه: طاهر ومصطفى - وله ذرية في خربوت - فأجله علماؤها، وعرفوا قدره، وتولى إمامة الحنفية في مسجد بني أمية، وأخذ الطريقة النقشبندية عن مولانا الشيخ خالد النقشبندي، وله رسالة في نصرته والدفاع عنه، وأخذ عنه عدد من العلماء منهم الشيخ محمود الحمزاوي، والشيخ إبراهيم العطار، والشيخ تقي الدين الحصني، والشيخ عبد الله السكري، وكان من أئمة علوم العربية في عصره، وتفرّد بعلوم كثيرة، كان خطيباً مفوهاً، زاهداً عابداً، معظماً ومحوباً عند الناس، قال البيطار في (حلية البشر): إمام العربية وعلامها، والمنشورة في الخافقين أعلامها، ومنهج السالك لأرقى المسالك، وملهج البيان في بديع التبيان، وخطيب منبر المعقول والمنقول، وكعبة طواف حجاج بيت المعاني والأصول، والعايد الورع الزاهد، وعموم الناس له ما بين شاكر وحامد، خاتمة المحققين، ونخبة المدققين ودليل أهل الفضل واليقين، إلى الزهد والصلاح والتقوى التي أشرق نورها في أسرة وجهه ولاح، وله إلمام بالمعقول وافر، طلع في المنقول بأفق بدره السافر، وكان لا يجيل ذهنه وفكره، في غير مسائل العلم التي خلدت في صحائف الأيام ذكره. ترك من الذكور ستة أبناء هم: السيد محمد الطاهر، والسيد مصطفى، والسيد علي، والسيد نافع، والسيد جبير، والسيد محمد، أطلق اسمه على أحد شوارع دمشق قرب مسجد الروضة، خلف حديقة أبي (3)العلاء المعري

Footnote:

علماء دمشق وأعيانها في القرن (13هـ) 492/2، و حلية البشر في تاريخ القرن (13هـ)، (3)

Meaning:

“And ‘Umar ibn Muṣṭafā (1178-1263 AH/1764-1845 CE): one of the great scholars of his era, the Ḥanafī Imam in the Umayyad Masjid. He was born in (Kharput) in Diyār Bakr and left from there to the Ḥijāz for pilgrimage in the year (1226 AH). He studied under a number of great scholars, the most famous of whom were **Shaykh Muḥammad Murtaḍā al-Zabīdī** and Shaykh Muḥammad Sa‘īd al-Suwaydī. He then settled in Damascus with his two sons: Tāhir and Muṣṭafā - he also had descendants in Kharput - so its scholars honoured him and recognized his worth. He assumed the Ḥanafī Imamate in the masjid of Banū Umayya, and he took the Naqshbandī path from our master Shaykh Khālīd al-Naqshbandī, and he has a treatise in support and defence of him. A number of scholars studied under him, including Shaykh Maḥmūd al-Ḥamzāwī, Shaykh Ibrāhīm al-‘Aṭṭār, Shaykh Taqī al-Dīn al-Ḥiṣnī, and Shaykh ‘Abd Allāh al-Sukkarī. He was among the leading authorities in Arabic sciences in his era, and he was distinguished in many sciences. He was an eloquent orator, ascetic and devout, revered and beloved among the people.

Al-Bayṭār said in (Ḥilyat al-Bashar [The Adornment of Humanity]): ‘**The Imam of Arabic and its luminary**, whose banners are unfurled in the two horizons, the method of the traveller to the most sublime paths, the source of eloquence in wondrous exposition, the preacher of the pulpit of the rational and transmitted sciences, and the Ka’ba around which pilgrims to the house of meanings and principles circumambulate, the devout, pious ascetic, with all people between grateful and praising him, **the seal of the verifying scholars** (khātimat al-muḥaqqiqīn), the elite of the precise investigators and the guide of people of virtue and certainty, to asceticism, righteousness and piety whose light shone forth in the family of his face and appeared. He had abundant familiarity with rational sciences, rising in transmitted sciences with the horizon of his shining full moon, and he would not turn his mind and thought to anything other than matters of knowledge that immortalized his memory in the pages of time.’

He left six male children: al-Sayyid Muḥammad al-Ṭāhir, al-Sayyid Muṣṭafā, al-Sayyid ‘Alī, al-Sayyid Nāfi’, al-Sayyid Jubayr, and al-Sayyid Muḥammad. His name was given to one of the streets of Damascus near the Rawḍa Maṣjid, behind the garden of Abū al-‘Alā’ al-Ma‘arrī ([3]).”

Footnote:

([3]) ‘Ulamā’ Dimashq wa-A’yānuhā fī al-Qarn (13 H) [Scholars and Notables of Damascus in the 13th Century AH] 2/492, and Ḥilyat al-Bashar fī Tārīkh al-Qarn (13 H) [The Adornment of Humanity in the History of the 13th Century AH]. End of quotes.

Therefore, ‘Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī stands as a scholar of impeccable credentials, renowned for his mastery of Arabic philology and esteemed as a preeminent authority in his period. We now examine his marginal annotation recorded on folio 80b of the aforementioned al-Azhar University manuscript of *Minaḥ al-Rawḍ al-Azhar Sharḥ al-Fiqh al-Akbar* by Mullā ‘Alī al-Qārī.

His marginal note starts at where the number 1 has been marked on the manuscript shown earlier. The following is the typed format of his words that are related to al-Fiqh al-Akbar and a response to Mullā ‘Alī al-Qārī, and others:

أقول: الحق الذي به نقول، والواقع الذي اتفق عليه أهل النقول أنه وقع البحث عن هذا في أواخر خلفاء العباسية سنة ستمائة، ثم اختلف الناس؛ فبعضهم زعم كما زعم ملا علي، وبعضهم ذهب على خلافه، فاشتد على الخليفة أمرهما مع كلام الإمام، فتحروا بغاية التحري خزائن الكتب سابقها ولاحقها، ولم يتركوا بيتاً إلا واستخروا وطلبوا من صاحبه، فوجدوا كتاباً بخط قديم هو متن "الفقه الأكبر"، ثم وجدوا تاريخه أنه كتبه الإمام الثالث، وقرأ منه على شيخه الإمام الأعظم مع حضور باقي أصحابه، ووقع نصه هكذا "والدا رسول الله -صلى الله عليه وسلم- ما ماتا على الكفر"، ثم أرسلوا شخصاً إلى الكوفة وطلبوا شيئاً مما بقي من آثار الإمام، فوجدوا هذا الكتاب بخط نفسه -رضي الله عنه-؛ "والدا رسول الله -صلى الله عليه وسلم- ما ماتا على الكفر"، فحكموا بإيمانهما، وصححوا الرسائل الموجودة هنالك، ثم أرسلوا إلى "السلطان نسخة أخرى كتبت في عصر الإمام، فوقع كذلك" ما ماتا على الكفر. وسبب ما وقع في النسخ المشهورة أن أكثر الكتاب لغلبة جهلهم، وعدم حظهم من جانب المعنى إذا وقع نظرهم يظنون أن لفظة "ما" زائدة، يعني مكررة، فيحذفون، فيرجع ما رجع عليهم. ومن جملة ما يؤيد صحتها بعد النقل أنه لو كان قول الإمام كما زعم القاري لكان حق العبارة أن يقول: "والدا رسول الله وعمه أبو طالب ماتوا كافرين"، وأنه لم يقع كذلك باتفاق النسخ، بل خصه بالذكر في المقابلة، أي: مقابلة إيمان والديه -صلى الله عليه وسلم- كفر أبي طالب

"I say: The truth by which we speak, and the reality upon which the people of transmitted knowledge [ahl al-nuqūl] have agreed, is that research on this matter occurred in the final period of the Abbasid Caliphs in the year six hundred.⁸ Then

⁸ The Abbasid Caliph at that time was Al-Nāṣir li-Dīn Allāh. In the work known as al-A'lām by Khayr al-Dīn al-Ziriklī al-Dimashqī (d. 1396 AH) there was the following entry on him (1/110):

الناصر لدين الله

(هـ = ١١٥٨ - ١٢٢٥ م ٦٢٢ - ٥٥٣)

أحمد بن المستضى بأمر الله الحسن بن المستجد، أبو العباس، الناصر لدين الله: خليفة عباسي بويح بالخلافة بعد موت أبيه (سنة ٥٧٥) وطالت أيامه حتى انه لم يل الخلافة من بني العباس أطول مدة منه. يوصف بالدهاء على ما في أطواره من تقلب، فبينما هو مهتم بشؤون قومه يطلق المكوس ويرفع عن الناس الضرائب، إذا به قد انقلب فانصرف إلى اللهو وأعاد ما رفع. ويقال إنه هو الذي كاتب التتر وأطعمهم في البلاد لما

people differed: some claimed as Mullā 'Alī claimed, and others went against this, so the matter of both positions intensified for the Caliph along with the Imam's (Abū Ḥanīfa) statement. They thoroughly investigated the libraries of books, both earlier and later ones, and did not leave any house without extracting from it and requesting from its owner. They found a book in old handwriting which was the text of al-Fiqh al-Akbar. Then they found its history showing that the **third Imam [Muḥammad ibn al-Ḥasan al-Shaybānī] had written it and read from it to his teacher the Greatest Imam [Abū Ḥanīfa] in the presence of the rest of his companions**, and its text read thus: **'And the two parents of the Messenger of Allah - peace and blessings be upon him - did not die in unbelief [kufr].'** Then they sent someone to Kufa (in Iraq) and requested something from what remained of the Imam's (Abū Ḥanīfa) remnants (āthār), **and they found this book in his own handwriting**⁹ - may Allah be pleased with him: 'And the two parents of the

كان بينه وبين خوارزم شاه من العداوة، أملا بأن يشغله بهم عن الزحف إلى العراق. وكان له اشتغال بالحديث، جمع كتابا فيه سماه (روح العارفين - خ -) في شستريني (٤٧٣٠ / ٦) واستمرت خلافته ٤٦ سنة و ١١ شهرا إلا يومين، وذهبت إحدى عينيه في آخر عمره وضعف بصر الثانية وفلج فبطلت حركته ثلاث سنين

“Al-Nāṣir li-Dīn Allāh (553 - 622 AH = 1158 - 1225 CE) Aḥmad ibn al-Mustaḍī bi-Amr Allāh al-Ḥasan ibn al-Mustanjid, Abū al-‘Abbās, al-Nāṣir li-Dīn Allāh: an Abbasid caliph who was given allegiance for the caliphate after his father's death (in the year 575) and his days were prolonged such that no one from the Banū al-‘Abbās held the caliphate for a longer period than him. He is described as cunning despite the changeability in his phases, for while he was concerned with his people's affairs, abolishing taxes and lifting taxes from the people, he would suddenly reverse course and turn to frivolity and restore what he had lifted. It is said that he was the one who corresponded with the Tatars and enticed them with the lands due to the enmity that existed between him and Khwārazm Shāh, hoping to occupy him with them from marching to Iraq. **He had an occupation with hadith, collecting a book in it which he named (Rūḥ al-‘Ārifīn [The Spirit of the Gnostics] - manuscript) in Chester Beatty (4730/6), and his caliphate continued for 46 years and 11 months minus two days. One of his eyes went in his old age and the sight of the other weakened, and he became paralyzed, so his movement ceased for three years.**”

⁹ A pertinent question arises regarding the fate of the autograph manuscript in Imam Abū Ḥanīfa's own handwriting and the copy produced by his student, Imam al-Shaybānī, following their discovery in 600 AH. A plausible explanation for their subsequent disappearance may be attributed to their destruction during the Mongol (Tatar) invasion a few decades later in 656 AH/1258 CE, when Mongol forces conquered Baghdad, the seat of the final Abbasid Caliph.

‘Alī ibn Anjab, known as **Ibn al-Sā‘ī al-Baghdādī (d. 674 AH)** lived in Baghdad when the Mongol invasion occurred, and he mentioned the following in his Mukhtaṣar Akhbār al-Khulafā’ (pp. 126-127):

وقتلوا الخليفة واختلفوا في كيفية قتله فقبيل غرق وقيل خنق وقيل جعل في عدل ورفس حتى مات والله أعلم ثم مدوا الجسر وعدوا وبذلوا السيف في بغداد أربعين يوما حتى صار الدم في أزقتها كأكباد الإبل ثم نودي بالأمان فرفع السيف ولم يبق ببغداد أحد ويقال إنهم بنوا إسطبلات الخيول وطولات المعالف بكتب العلماء عوضا عن اللبن

“They killed the Caliph, and they differed about the manner of his killing - it was said he was drowned, and it was said he was strangled, and it was said he was placed in a pannier and kicked until he died, and Allah knows best. Then they extended the bridge and crossed over and wielded the sword in Baghdād for forty days until the blood in its alleys became like camel livers. Then safety was proclaimed, and the sword was lifted, and no one remained in Baghdād. *It is said that they built stables for horses and feeding troughs with the books of scholars instead of bricks.*”

‘Abd al-Raḥmān Ibn Khaldūn (d. 808 AH) mentioned the following in his Tārīkh Ibn Khaldūn (3/662-663):

ونزل هولاءكو بغداد وخرج إليه الوزير مؤيد الدين بن العلقمي فاستأمن لنفسه ورجع بالأمان إلى المستعصم، وأنه يبقيه على خلافته كما فعل بملك بلاد الروم. فخرج المستعصم ومعه الفقهاء والأعيان فقبض عليه لوقته، وقتل جميع من كان معه. ثم قتل المستعصم شدخا بالعمد ووطأ بالأقدام لتجافيه بزعمه عن دماء أهل البيت، وذلك سنة ست وخمسين. وركب إلى بغداد فاستباحها واتصل العيث بها أياما وخرج النساء والصبيان وعلى رؤوسهم المصاحف والألواح فداستهم العساكر وماتوا أجمعين. ويقال إن الذي أحصى ذلك اليوم من القتلى ألف ألف وستمائة ألف، واستولوا من قصور الخلافة وذخائرها على ما لا يبلغه الوصف ولا يحصره الضبط والعد، وألقيت كتب العلم التي كانت بحزائنهم جميعها في دجلة، وكانت شيئا لا يعبر عنه مقابلة في زعمهم بما فعله المسلمون لأول الفتح في كتب الفرس وعلومهم

“Hulagu (the Mongol ruler) encamped at Baghdad, and the vizier Mu’ayyad al-Dīn Ibn al-‘Alqamī came out to him, seeking safe conduct for himself and returning with the assurance to al-Musta‘īm (the Caliph) that he would maintain him in his caliphate as he had done with the king of the land of Rūm. So, al-Musta‘īm came out with the jurists and notables, and [Hulagu] seized him immediately and killed all who were with him. Then al-Musta‘īm was killed by being beaten with clubs and trampled underfoot, as they claimed to avoid the blood of the People of the House, and this was in the year 56 [meaning 656 AH]. He [Hulagu] rode to Baghdad and sacked it, and the destruction continued there for days. The women and children came out with the Qur’āns and tablets on their heads, but the armies trampled them, and they all died. It is said that those counted among the slain on that day numbered one million and six hundred thousand. They seized from the palaces of the caliphate and its treasures what description cannot reach nor enumeration and counting encompass. *All the books of knowledge that were in their libraries were thrown into the Tigris (river)*, and this was something indescribable in their view as retaliation for what the Muslims had done at the first conquest to the books of the Persians and their sciences.”

Aḥmad al-Fazārī al-Qalqashandī (d. 821 AH) mentioned in his Ṣubḥ al-A‘shā fī Ṣinā‘at al-Inshā’ (1/537):

ويقال إن. قد كان للخلفاء والملوك في القديم بها مزيد اهتمام، وكمال اعتناء، حتى حصلوا منها على العدد الجم، وحصلوا على الخزائن الجليلة أعظم خزائن الكتب في الإسلام ثلاث خزائن: إحداها- خزنة الخلفاء العباسيين ببغداد، فكان فيها من الكتب ما لا يحصى كثرة، ولا يقوم عليه

Messenger of Allah – peace and blessings be upon him – did not die in unbelief [kufr].’ So, they ruled on their faith [īmān], and corrected the treatises found there. Then they sent to the Sultan¹⁰ another copy that was written in the Imam's (Abū Ḥanīfa) era, and it also read: ‘did not die in unbelief [kufr].’

The reason for what occurred in the famous copies is that most scribes, due to the dominance of their ignorance and their lack of portion from the aspect of meaning, when their gaze falls upon it, think that the word ‘mā’ is superfluous, meaning repeated, so they delete it, and thus what returned upon them returned.

Among what supports its correctness after the transmission is that if the Imam's statement were as ‘Alī al-Qārī claimed, then the proper expression would have been to say: ‘And the two parents of the Messenger of Allah and his uncle Abū Ṭālib

نفاسة، ولم تزل على ذلك إلى أن دهمت التتر بغداد، وقتل ملكهم هولاء المستعصم آخر خلفائهم ببغداد، فذهبت خزانة الكتب فيما ذهب، وذهبت معالمها، وأعفيت آثارها.

“The Caliphs and Kings in ancient times had great concern for them [books] and complete care, until they acquired vast numbers of them and obtained magnificent libraries. It is said that the greatest libraries in Islam were three libraries: **One of them was the library of the Abbasid Caliphs in Baghdād, which contained books countless in number and invaluable in preciousness.** It remained thus until the Tatars attacked Baghdād, and their king Hulāgū killed al-Musta‘īm, the last of their Caliphs in Baghdād. So, *the library went the way of all that perished, its landmarks disappeared, and its traces were obliterated.*”

Ibn Taghrī-Birdī (d. 874 AH) mentioned in his *al-Nujūm al-Zāhira fī Mulūk Miṣr wa-l-Qāhira* (7/51):

وانقضت الخلافة من بغداد وزالت أيامهم من تلك البلاد، وخرت بغداد الخراب العظيم، وأحرقت كتب العلم التي كانت بها من سائر العلوم والفنون التي ما كانت في الدنيا؛ قيل: إنهم بنوا بها جسرا من الطين والماء عوضا عن الجسر، وقيل غير ذلك. وكانت كسرة الخليفة يوم عاشوراء من سنة ست وخمسين وستمائة المذكورة، ونزل هولاء بظاهر بغداد في عاشر الحرم، وبقي السيف يعمل فيها أربعة وثلاثين يوما

“The Caliphate came to an end in Baghdad and their days passed away from those lands, and Baghdad was destroyed with great destruction, *and the books of knowledge that were in it from all the sciences and arts that existed in the world were burned*; it is said: they built with them a bridge of mud and water instead of bricks, and other things were said. The defeat of the Caliph was on the day of ‘Āshūrā’ of the aforementioned year six hundred and fifty-six, and Hulagu encamped outside Baghdad on the tenth of Muḥarram, and the sword continued to work in it for thirty-four days.”

¹⁰ Who was based in Baghdad, Iraq.

died as unbelievers, and that it did not occur thus according to the agreement of the manuscripts, but rather he singled it out for mention in contrast [muqābala], meaning: contrasting the faith [īmān] of his parents - peace and blessings be upon him - with the unbelief [kufr] of Abū Ṭālib."

Summary of the findings:

The marginal commentary by 'Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī carries particular weight due to his scholarly credentials and the explicit endorsement of his teacher, the renowned hadith scholar Muḥammad Murtaḍā al-Zabīdī, who verified the accuracy of his marginal notes.

Historical Context of the Investigation

The manuscript investigation occurred during a period of dispute and controversy in 600 AH (1204 CE) under the scholarly patronage of Caliph al-Nāṣir li-Dīn Allāh—himself noted for hadith scholarship and author of *Rūḥ al-Ārifīn*. The dispute centered on whether a critical passage in *al-Fiqh al-Akbar* affirmed or denied the salvation of the Prophet's ﷺ parents, representing a significant question requiring authoritative resolution.

Methodical Manuscript Discovery

The investigation employed rigorous scholarly methods, systematically examining manuscript collections across multiple locations. This comprehensive approach reflects the sophisticated textual criticism practiced by early generations of Islamic scholars when resolving disputes.

Triple Authentication of the Text

The discovery of three independent manuscript witnesses provides remarkable convergent evidence:

- 1) **Direct authorial evidence:** The discovery of an autograph manuscript in Imam Abū Ḥanīfa's actual handwriting at Kufa, Iraq, provided documentary evidence for his authorship of *al-Fiqh al-Akbar*, which was subsequently transmitted through his son Ḥammād ibn Abī Ḥanīfa
- 2) **Pedagogical transmission:** Imam al-Shaybānī's own handwritten copy, documented as having been read before Imam Abū Ḥanīfa in the presence of his companions
- 3) **Contemporary corroboration:** A manuscript from Imam Abū Ḥanīfa's lifetime confirming the same reading

The Textual Variants and Their Implications

All authentic manuscripts preserved the reading "did **not** die in unbelief" (*mā mātā 'alā al-kufr*), while later corrupted copies omitted the crucial negative particle "mā." Al-Diyār Bakrī's analysis reveals that this corruption arose from scribal misunderstanding rather than deliberate alteration, as copyists mistakenly viewed "mā" as redundant.

Significance for Ḥanafī Scholarship

This evidence not only confirms Imam Abū Ḥanīfa's direct authorship of *al-Fiqh al-Akbar* but also demonstrates the sophisticated manuscript verification methods employed by classical Islamic scholars. The discovery resolved a significant controversy while establishing important precedents for textual authentication in Islamic scholarly tradition.

Al-Fiqh al-Akbar and the status of the parents of the Prophet ﷺ

In the entry for Shaykh Muḥammad Zāhid al-Kawtharī (entry no. 46), an extensive footnote addresses the scholarly debate concerning whether Imam Abū Ḥanīfa stated in *al-Fiqh al-Akbar* (as transmitted through Ḥammād ibn Abī Ḥanīfa) that the Prophet's ﷺ parents died in a state of disbelief (*kufr*) or upon the natural disposition (*al-fiṭra*).¹¹ The discussion further examines the position of Imam ‘Alī al-Qārī al-Ḥanafī (d. 1014 AH/1605 CE) and subsequent scholarly responses to his views on this contentious issue. Notably, contrary to certain claims, al-Qārī did not retract his position in his *Sharḥ al-Shifā’*.

¹¹ The *fiṭra* refers to the Islamic concept that all humans are born with an innate knowledge of Allah and natural inclination towards monotheism. This natural state is pure and inclined towards Islam, but external influences (particularly upbringing and environment) can lead people away from this original nature. This can be seen from *Sahih Muslim* (no. 2659):

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَغْنِي الدَّرَاوَرْدِيُّ - عَنِ الْعَلَاءِ، عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ إِنْسَانٍ تَلَدُهُ أُمُّهُ عَلَى الْفِطْرَةِ وَأَبَوَاهُ بَعْدُ يَهُودَانِهِ وَيَنْصَرَانِهِ وَيَمَجْسَانِهِ فَإِنْ كَانَا مُسْلِمِينَ فَمُسْلِمٌ كُلُّ إِنْسَانٍ تَلَدُهُ أُمُّهُ يَلْكُرُهُ الشَّيْطَانُ فِي جَنْبَيْهِ إِلَّا مَرْيَمَ وَابْنَهَا "

Qutayba ibn Sa‘īd narrated to us, ‘Abd al-‘Azīz - meaning al-Darāwardī - narrated to us, from al-‘Alā’, from his father, from Abū Hurayra, that the Messenger of Allah ﷺ said: "Every human being whom his mother gives birth to is born upon the *fiṭra*, and his parents afterwards make him a Jew, a Christian, or a Magian. If they are both Muslims, then he is a Muslim. Every human being whom his mother gives birth to - Satan pokes him in his sides, except Maryam and her son."

Scholarly Attestations to Imam Abū Ḥanīfa's Authorship of Al-Fiqh al-Akbar

The following scholarly attestations represent a selection of testimonies from both classical and contemporary authorities confirming the attribution of al-Fiqh al-Akbar to Imam Abū Ḥanīfa:

1) Abū al-Faraj ibn Abī Ya'qūb al-Nadīm (d. 438 AH)

One of the earliest records of al-Fiqh al-Akbar being the efforts of Imam Abū Ḥanīfa seems to have been mentioned by the famous non-Sunni cataloguer and bibliophile known as **Abū al-Faraj ibn Abī Ya'qūb al-Nadīm (d. 438 AH)** in his al-Fihrist. He said in the introduction:

هذا فهرست كتب جميع الأمم، من العرب والعجم، الموجود منها بلغة العرب وقلمها، في أصناف العلوم وأخبار مصنفاتها، وطبقات مؤلفيها، وأنسابهم وتاريخ مواليدهم، ومبلغ أعمارهم وأوقات وفاتهم، وأماكن بلدانهم ومناقبهم ومثالبهم، منذ ابتداء كل علم اخترع إلى عصرنا هذا، وهو سنة سبع وسبعين وثلاثمائة للهجرة.

“This is a catalogue [fihrist] of the books of all nations, both Arabs and non-Arabs, that exist in the Arabic language and written script, concerning the categories of sciences and accounts of their authors, the classes of their compilers, their genealogies and the dates of their births, the length of their lives and the times of their deaths, the places of their countries and their virtues and vices, from the beginning of each science that was originated until our present era, which is the *year 377 Hijra*.”

He mentioned the following under the entry for Imam Abū Ḥanīfa in al-Fihrist (p. 251):

الفن الثاني: في أخبار أبي حنيفة وأصحابه العراقيين أصحاب الرأي

The Second Art: On the accounts of Abū Ḥanīfa and his Iraqi companions, the adherents of juridical opinion [aṣḥāb al-ra'y]

الفن الثاني من المقالة السادسة: في أخبار العلماء وأسماء ما صنفوه من الكتب في أخبار أبي حنيفة وأصحابه العراقيين أصحاب الرأي.

The Second Art of the Sixth Article: On the accounts of the scholars and the names of the books they compiled regarding the accounts of Abū Ḥanīfa and his Iraqi companions, the adherents of opinion [aṣḥāb al-ra'y].

أبو حنيفة النعمان بن ثابت: اسم أبي حنيفة النعمان بن ثابت بن زوطى وكان خزازا بالكوفة وزوطى من موالي تيم الله بن ثعلبة وهو من أهل كابل وقيل مولى لبني قفل وكان من التابعين لقي عدة من الصحابة وكان من الورعين الزاهدين وكذلك ابنه حماد وكان له من الولد حماد ويكنى أبا إسماعيل ومات بالكوفة فمن ولد حماد أبو حيان إسماعيل وعثمان وعمر وولي إسماعيل بن حماد قضاء البصرة للمأمون قال الشاعر وأحسبه مساور الوراق يمدح أبا حنيفة

“Abū Ḥanīfa al-Nu'mān ibn Thābit: The name of Abū Ḥanīfa is al-Nu'mān ibn Thābit ibn Zūṭā, and he was a silk merchant in Kufa. Zūṭā was among the clients [mawālī] of Taym Allāh ibn Tha'laba, and he was from the people of Kabul. It is also said he was a client of the Banū Qafl. **He was among the Successors [tābi'īn] and met several of the Companions [ṣaḥāba].** He was among the pious and ascetic, as was his son Ḥammād. Among his children was Ḥammād, who was given the epithet [kunya] Abū Ismā'il, and he died in Kufa. From the children of Ḥammād were Abū Ḥayyān Ismā'il, 'Uthmān, and 'Umar. Ismā'il ibn Ḥammād was appointed as judge of Basra for al-Ma'mūn. The poet, whom I believe to be Musāwir al-Warrāq, said in praise of Abū Ḥanīfa:

إذا ما الناس يوما قايسوننا ...

بأبدة من الفتيا طريفه أتيناهم بمقياس صحيح ...

تلاد من طراز أبي حنيفة إذا سمع الفقيه بها وعاهها ...

وأثبتها بحبر في صحيفه

When people one day compare us
With a rare and novel legal ruling
We bring them a sound measure
An inheritance from the school of Abū Ḥanīfa

When the jurist hears it and comprehends it
And records it with ink on a page

وقال بعض أصحاب الحديث وهو عبد الله بن المبارك

Some of the traditionists [aṣḥāb al-ḥadīth], namely 'Abd Allāh ibn al-Mubārak, said:

لقد زان البلاد ومن عليها ... أمام المسلمين أبو حنيفة بآثار وفقهه في حديث ... كآيات الزبور على الصحيفة فما في
المشرقين له نظير ... ولا بالمغربين ولا بكوفة رأيت العاينين له سفاها ... خلاف الحق مع حجج ضعيفة

Indeed, he adorned the lands and those upon them
The Imam of the Muslims, Abū Ḥanīfa
With traditions [āthār] and jurisprudence in hadith
Like verses of the Psalms [Zabūr] upon a page

There is no equal to him in the East
Nor in the West, nor in Kufa
I saw those who criticized him foolishly
Opposing the truth with weak arguments

وتوفي أبو حنيفة سنة خمسين ومائة وله سبعون سنة ودفن في مقابر الخيزران بعسكر المهدي من الجانب الشرقي وصلى عليه
الحسن بن عماره روى ذلك بن أبي خيثمة عن سليمان بن أبي شيخ وله من الكتب كتاب الفقه الأكبر كتاب رسالته إلى
البستي كتاب العالم والمتعلم رواه عنه مقاتل كتاب الرد على القدرية والعلم برا وبحرا شرقا وغربا بعدا وقربا تدوينه رضي الله
عنه.

Abū Ḥanīfa died in the year one hundred and fifty [AH] at the age of seventy. He was buried in the Khayzurān cemetery in the camp of al-Mahdī on the eastern side. Al-Ḥasan ibn 'Umāra performed the funeral prayer over him. This was

narrated by Ibn Abī Khaythama from Sulaymān ibn Abī Shaykh. Among his books are: **The Book of the Greater Jurisprudence [Kitāb al-Fiqh al-Akbar]**, **The Book of his Epistle to al-Bustī [Kitāb Risālatih ilā al-Bustī]**, **The Book of the Scholar and the Student [Kitāb al-ʿĀlim wa-l-Muta'allim]** which Muqātil narrated from him, **The Book of Refutation of the Qadarites [Kitāb al-Radd 'alā al-Qadariyya]**, and knowledge by land and sea, east and west, far and near - his compilation, may Allah be pleased with him."

2) Imam 'Abd al-Qāhir al-Baghdādī (d. 429 AH)

The Shāfiʿī scholar known as **Imam 'Abd al-Qāhir al-Baghdādī** (d. 429 AH), said in his book *Uṣūl al-Dīn*, (p. 308):

قال الإمام عبد القاهر البغدادي المتوفى 429 هـ في كتابه أصول الدين ص 308: وأول متكلميهم من الفقهاء وأرباب المذاهب أبو حنيفة والشافعي فإن ابا حنيفة له كتاب في الرد على القدرية سماه الفقه الأكبر وله رسالة أملاها في نصره قول أهل السنة إن الإستطاعة مع الفعل ولكنه قال إنما تصلح للضدين وعلى هذا قوم من أصحابنا وقال صاحبه أبو يوسف في المعتزلة إنهم زنادقة وللشافعي كتابان في الكلام أحدهما في تصحيح النبوة والرد على البراهمة، والثاني في الرد على أهل الأهواء وذكر طرفا من هذا النوع في كتاب القياس وأشار فيه إلى رجوعه عن قبول شهادة المعتزلة وأهل الأهواء فأما المريسي من اصحاب أبي حنيفة فإثما وافق المعتزلة في خلق القرآن وأكفرهم في خلق الأفعال ثم من بعد الشافعي تلامذته الجامعون بين الفقه والكلام كالحارث ابن أسد المحاسبي وأبي علي الكرابيسي وحرملة البويطي وداود الأصبهاني وعلى كتاب الكرابيسي في المقالات معول المتكلمين في معرفة مذاهب الخوارج وسائر أهل الأهواء وعلى كتبه في الشروط وفي علل الحديث والجرح والتعديل معول الفقهاء وحفاظ الحديث وعلى كتب الحارث بن أسد في الكلام والفقه والحديث معول متكلمي أصحابنا وفقهائهم وصوفيتهم

"The first of their theologians among the jurists and scholars of the schools were Abū Ḥanīfa and al-Shāfiʿī. **Abū Ḥanīfa has a book in refutation of the Qadariyya which he called al-Fiqh al-Akbar**, and he has a treatise he dictated in support of the statement of Ahl al-Sunna that capability [istiṭā'a] is with the action, but he said that it is suitable for both opposites, and a group from our companions [hold] this [view]. His companion Abū Yūsuf said about the Mu'tazila that they are heretics [zanādiqa]. Al-Shāfiʿī has two books on theology [kalām]: one on

validating Prophethood and refuting the Brahmins, and the second in refutation of the people of whims [ahl al-ahwā']¹². He mentioned an aspect of this type in Kitāb al-Qiyās and indicated in it his retraction from accepting the testimony of the Mu'tazila and the people of whims. As for al-Marīsī among the companions of Abū Ḥanīfa, he only agreed with the Mu'tazila on the creation of the Qur'ān and declared them disbelievers regarding the creation of actions.

Then after al-Shāfi'ī came his students who combined jurisprudence and theology, such as al-Ḥārith ibn Asad al-Muḥāsibī, Abū 'Alī al-Karābīsī, Ḥarmala al-Būwayaṭī, and Dāwūd al-Iṣfahānī. The theologians rely on al-Karābīsī's book on doctrines [maqālāt] for knowledge of the schools of the Khawārij and all the people of whims (ahl al-ahwā'). The jurists and hadith memorizers rely on his books on legal conditions, hadith defects [ilal al-ḥadīth], and criticism and validation [jarḥ wa ta'dīl]. The theologians, jurists, and Sufis among our companions rely on the books of al-Ḥārith ibn Asad on theology, jurisprudence, and hadith."

3) Imam Ṣā'id al-Ustawā'ī al-Naysābūrī (d. 432 AH)

Imam Ṣā'id ibn Muḥammad ibn Aḥmad al-Ustawā'ī al-Naysābūrī (343 - 432 AH) has quoted the words of Imam Abu Hanifa as transmitted by his disciple Abū Muṭī' al-Balkhī' (in what became known as al-Fiqh al-Absat), in his work known as Kitāb al-I'tiqād¹³ (p. 125):

وروي عن أبي مطيع البلخي (١) رحمه الله قال: لا يوصف الله تعالى بصفات المخلوقين البتة، ونصفه كما وصف به نفسه، أحد، صمد، لم يلد، ولم يولد، ولم يكن له كفوا أحد، (حَيٍّ) (٢)، قادر، سميع، عليم، بصير، يدُ الله فوق أيديهم، ليست كأيدي خلقه، وليست بجارحة، [40] وهو خالق الأيدي، ووجهه ليس كوجوه خلقه، وهو خالق (كل) (٣) الوجوه، ونفسه ليست (٤) كنفس خلقه، وهو خالق النفوس، { ليس كمثله شيء وهو السميع البصير } (٥)

¹² Meaning innovators with deviant beliefs.

¹³ Published by Dār al-Kutub al-'Ilmiyya, 1st edition, 2005, edited with footnotes by Dr. Sayyid Bāghjawān.

It is narrated from Abū Muṭī' al-Balkhī (1), may Allah have mercy on him, that he (Imam Abū Ḥanīfa) said: "Allah Most High is not described with the attributes of created beings at all, and we describe Him as He described Himself: One, Eternal, He does not beget nor is He begotten, and there is none equal to Him, (Living) (2), Powerful, Hearing, Knowing, Seeing. 'The yad [hand] of Allah is above their hands' - it is not like the hands of His creation, and it is not a limb, [40a] and He is the Creator of hands. His wajh [face] is not like the faces of His creation, and He is the Creator of (all) (3) faces. His self is not (4) like the selves of His creation, and He is the Creator of souls. 'There is nothing like unto Him, and He is the Hearing, the Seeing' (5)."

Footnotes:

(١) هو الحكم بن عبد الله بن مسلمة، الإمام العالم العامل، أحد أعلام هذه الأمة، وجهابذة الأئمة، سيد أهل بلخ علما وعبادة وزهدا. حدث عن مالك، وسفيان الثوري، وأبي حنيفة، وكان من كبار أصحابه، وهو راوي 'الفقه الأكبر' المسمى بـ'الفقه الأبسط' تمييزاً له عن رواية حماد بن أبي حنيفة عن أبيه. ولي قضاء بلخ مدة طويلة، تفقه به أهل بلخ. قال الذهبي: كان بصيراً بالرأي، علامة كبير الشأن، ولكنه وإي في ضبط الأثر. وكان ابن المبارك يعظمه ويحله لدينه وعلمه، توفي سنة 199هـ عن أربع وثمانين سنة (طبقات ابن سعد 7: 374؛ تاريخ بغداد 8: 225.223؛ مناقب المكي 122؛ مناقب الكردي 515؛ الجواهر المضوية 2: 142؛ ميزان الاعتدال 1: 575.574؛ مفتاح السعادة 2: 262؛ الطبقات السنية 3: 180.178؛ الفوائد البهية 69.68)

(1) He is al-Ḥakam ibn 'Abd Allāh ibn Maslama, the learned Imam who acted upon his knowledge, one of the luminaries of this community and outstanding authorities among the Imams, the master of the people of Balkh in knowledge, worship, and asceticism. He transmitted hadith from Mālik, Sufyān al-Thawrī, and Abū Ḥanīfa, and was among his senior companions. He is the transmitter of 'al-Fiqh al-Akbar' called 'al-Fiqh al-Absat' to distinguish it from the narration of Ḥammād ibn Abī Ḥanīfa from his father. He served as judge of Balkh for a long period, and the people of Balkh studied jurisprudence under him. Al-Dhahabī said: "He was insightful in juristic opinion, a great scholar of high standing, but he was weak in precision in narrating transmitted reports [athar]." ¹⁴ Ibn al-Mubārak used to honour and revere

¹⁴ Shaykh Anwar Shāh al-Kashmīrī (d. 1353 AH) is on record as saying in al-'Arf ash-Shadhī Sharḥ Sunan at-Tirmidhī (1/414-415):

والفقه الأكبر من تصنيف أبي مطيع البلخي الحكم بن عبد الله تلميذ أبي حنيفة، وهو متكلم فيه وعندي أنه صدوق. وفي الميزان: كان ابن المبارك يعظمه ويوقره

him for his religion and knowledge. He died in the year 199 AH at the age of eighty-four (Ṭabaqāt Ibn Sa'd 7: 374; Tārīkh Baghdād 8: 223-225; Manāqib al-Makkī 122; Manāqib al-Kardārī 515; al-Jawāhir al-Muḍiyya 2: 142; Mīzān al-Itidāl 1: 574-575; Miftāḥ al-Sa'āda 2: 262; al-Ṭabaqāt al-Saniyya 3: 178-180; al-Fawā'id al-Bahiyya 68-69).

(٢) زيادة من 'الفقه الأيسر' للإمام أبي حنيفة 52.

(2) Addition from 'al-Fiqh al-Absat' of Imam Abū Ḥanīfa 52.

(٣) زيادة من 'الفقه الأيسر' 52؛ وإشارات المرام 193.

(3) Addition from 'al-Fiqh al-Absat' 52; and Ishārāt al-Marām 193.

(٤) في الأصل: ليس. والتصويب من المصدرين السابقين.

(4) In the original: "is not." The correction is from the two previous sources.

(٥) الشورى، 12. وردت هذه الرواية عن أبي أبي حنيفة في 'الفقه الأيسر' 52-53؛ والأصول المنيفة 52؛ وإشارات المرام 193.

(5) al-Shūrā, 12. This narration from Abū Ḥanīfa appears in 'al-Fiqh al-Absat' 52-53; al-Uṣūl al-Munīfa 52; and Ishārāt al-Marām 193.

4) Imam Aḥmad ibn Muḥammad al-Nāṭifī (d. 446 AH)

Imam Aḥmad ibn Muḥammad al-Nāṭifī (d. 446 AH) said in his al-Ajnās fī furū' al-fiqh al-Ḥanafī (1/445):

وفي ((كتاب الفقه الأكبر)) ما قاله أبو مطيع البلخي: ((قال أبو حنيفة: لا يوصف الله تعالى بصفات المخلوقين، وهو يغضب ويرضى: غضبه عقوبته، ورضاؤه ثوابه، إنه أحد صمد، لم يلد ولم يولد، قادر سميع، يد الله فوق أيديهم ليست بجارحة)).

“And al-Fiqh al-Akbar is from the authorship of Abū Muṭī' al-Balkhī al-Ḥakam ibn 'Abd Allāh, a student of Abū Ḥanīfa. He is criticized [as a narrator], *but in my opinion he is truthful [ṣadūq]*. And in al-Mīzān: Ibn al-Mubārak used to venerate and honour him.”

“And in The Book of the Greater Jurisprudence [*Kitāb al-Fiqh al-Akbar*] is what **Abū Muḥī' al-Balkhī reported**: “**Abū Ḥanīfa** said: ‘Allah the Exalted is not to be described with the attributes of the created beings. He becomes angry and pleased: His anger is His punishment, and His pleasure is His reward. He is One, Eternal [Aḥad Ṣamad]. He begets not, nor is He begotten. [He is] Powerful, All-Hearing. The yad (hand) of Allah is above their hands - it is not a bodily limb [jāriḥa].’”

5) Imam Abū al-Muẓaffar al-Isfarā'īnī (d. 471 AH)

The Shāfi'ī scholar known as **Imam Abū al-Muẓaffar Ṭāhir ibn Muḥammad al-Isfarā'īnī (d. 471 AH)**, stated in *al-Tabṣīr fī al-Dīn wa-Tamyīz al-Firqa al-Nājiya 'an al-Firqa al-Hālikīn* (pp. 182–184):

وَأَعْلَمُ أَنَّ جَمِيعَ مَا ذَكَرْنَاهُ مِنْ اعْتِقَادِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فَلَا خِلَافَ فِي شَيْءٍ مِنْهُ بَيْنَ الشَّافِعِيِّ وَأَبِي حَنِيفَةَ رَحِمَهُمَا اللَّهُ وَجَمِيعِ أَهْلِ الرَّأْيِ وَالْحَدِيثِ مِثْلَ مَالِكٍ وَالْأَوْزَاعِيِّ وَدَاوُدَ وَالزُّهْرِيِّ وَاللَّيْثِ بْنِ سَعْدٍ وَأَحْمَدَ بْنَ حَنْبَلٍ وَسُفْيَانَ الثَّوْرِيَّ وَسُفْيَانَ بْنَ عُيَيْنَةَ وَيَحْيَى بْنَ مَعِينٍ وَإِسْحَاقَ بْنَ رَاهُوَيْةَ وَمُحَمَّدَ بْنَ إِسْحَاقَ الْحَنْظَلِيَّ وَمُحَمَّدَ بْنَ أَسْلَمَ الطُّوسِيَّ وَيَحْيَى بْنَ يَحْيَى وَالْحُسَيْنَ بْنَ الْفَضْلِ الْبَجَلِيَّ وَأَبِي يُوسُفَ وَمُحَمَّدَ وَزْفَرَ وَأَبِي ثَوْرٍ وَغَيْرِهِمْ مِنْ أَيْمَةِ الْحِجَازِ وَالشَّامِ وَالْعِرَاقِ وَأَيْمَةِ خُرَاسَانَ وَمَا وَرَاءَ النَّهْرِ وَمَنْ تَقَدَّمَ مِنْ الصَّحَابَةِ وَالتَّابِعِينَ وَاتَّبَاعِ التَّابِعِينَ

“Know that all that we have mentioned of the creed of Ahl al-Sunna wa'l-Jamā'a—there is no disagreement in any of it between al-Shāfi'ī and Abū Ḥanīfa—may Allah have mercy upon them both—and all the people of juridical opinion [ra'y] and hadith, such as Mālik, al-Awzā'ī, Dāwūd, al-Zuhrī, al-Layth ibn Sa'd, Aḥmad ibn Ḥanbal, Sufyān al-Thawrī, Sufyān ibn 'Uyayna, Yaḥyā ibn Ma'īn, Ishāq ibn Rāhaway, Muḥammad ibn Ishāq al-Ḥanẓalī, Muḥammad ibn Aslam al-Ṭūsī, Yaḥyā ibn Yaḥyā, al-Ḥussain ibn al-Faḍl al-Bajlī, Abū Yūsuf, Muḥammad, Zufar, Abū Thawr, and others from the Imams of the Ḥijāz, Syria, Iraq, and the Imams of Khurāsān and [the lands] beyond the (Oxus) river¹⁵, and those who preceded them from the

¹⁵ Meaning the land known as Transoxiana. According to Britannica: Transoxania, (“That Which Lies Beyond the River”), historical region of Turkistan in Central Asia east of the Amu

Companions, the Successors [tābi'in], and the followers of the Successors [atbā' al-tābi'in].

وَمَنْ أَرَادَ أَنْ يَتَحَقَّقَ أَنْ لَا خِلَافَ بَيْنَ الْفَرِيقَيْنِ فِي هَذِهِ الْجُمْلَةِ فَلْيَنْظُرْ فِيْمَا صَنَفَهُ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ فِي الْكَلَامِ وَهُوَ كِتَابُ الْعِلْمِ وَفِيهِ الْحُجَجُ الْقَاهِرَةُ عَلَى أَهْلِ الْإِلْحَادِ وَالْبِدْعَةِ وَقَدْ تَكَلَّمَ فِي شَرْحِ اعْتِقَادِ الْمُتَكَلِّمِينَ وَقَرَّرَ أَحْسَنَ طَرِيقَةَ فِي الرَّدِّ عَلَى الْمُخَالَفِينَ وَكِتَابُ الْفِقْهِ الْأَكْبَرِ الَّذِي أَخْبَرَنَا بِهِ الثَّقَّةُ بِطَرِيقٍ مُعْتَمَدٍ وَإِسْنَادٍ صَحِيحٍ عَنْ نَصِيرِ بْنِ يَحْيَى عَنْ أَبِي مُطِيعٍ عَنْ أَبِي حَنِيفَةَ

Whoever wants to verify that there is no disagreement between the two groups in this matter, **let him look at what Abū Ḥanīfa—may Allah have mercy upon him—composed in theology [kalām], which is Kitāb al-'Ilm**, and in it are overwhelming proofs against the people of heresy and innovation. He spoke in explaining the creed of the theologians and established the best method in refuting the opponents, **and Kitāb al-Fiqh al-Akbar, which the trustworthy one informed us of through a reliable route and authentic (Sahih) chain of transmission from Nusayr ibn Yahyā from Abū Mutī' from Abū Ḥanīfa.**

وَمَا جَمَعَهُ أَبُو حَنِيفَةَ فِي الْوَصِيَّةِ الَّتِي كَتَبَهَا إِلَى أَبِي عَمْرٍو عُثْمَانَ الْبَتِّي وَرَدَ فِيهَا عَلَى الْمُبْتَدِعِينَ وَلِيَنْظُرَ فِيْمَا صَنَفَهُ الشَّافِعِيُّ فِي مَصْنَفَاتِهِ فَلَمْ يَجِدْ بَيْنَ مَذْهَبَيْهِمَا تَبَايُنًا بِحَالٍ

And what Abū Ḥanīfa compiled in the testament [waṣiyya] that he wrote to Abū 'Amr 'Uthmān al-Battī, in which he refuted the innovators. Let him look at what al-Shāfi'ī composed in his works, and he will not find any divergence between their two schools at all.

Darya (Oxus River) and west of the Syr Darya (Jaxartes River), roughly corresponding to present-day Uzbekistan and parts of Turkmenistan, Tajikistan, and Kazakhstan. A great centre of Muslim civilization during the European Middle Ages, Transoxania was the centre of the Timurid empire in the 15th century, and its cities (e.g., Bukhara and Samarkand) were known worldwide. The region came under Russian occupation in the 19th century. **Also spelled: Transoxiana; Arabic: Mā Warā' al-Nahr**; Key People: Qarakhanid dynasty, Chagatai (see - <https://www.britannica.com/place/Transoxania>).

وَكُلُّ مَا حَكَى عَنْهُمْ خِلَافَ مَا ذَكَرْنَاهُ مِنْ مَذَاهِبِهِمْ فَإِنَّمَا هُوَ كَذِبٌ يَرْتَكِبُهُ مُبْتَدِعٌ تَرْوِجًا لِبِدْعَتِهِ وَمَنْ لَا يُبَالِي أَنْ يَتَدِينَ بِمَا لَا حَقِيقَةَ لَهُ فِي دِينِهِ لَا يُبَالِي نِسْبَةَ الْخِرَافَاتِ إِلَى أَيْمَّةِ الدِّينِ لِأَنَّ مِنْ كَذَبَ عَلَى اللَّهِ تَعَالَى وَرَسُولِهِ ﷺ لَا يُبَالِي أَنْ يَكْذِبَ عَلَى أَيْمَةِ الْمُسْلِمِينَ

All that is reported from them contrary to what we have mentioned of their schools is merely lies committed by an innovator to promote his innovation. Whoever does not care to practice religion with what has no reality in his religion does not care about attributing superstitions to the Imams of religion, because whoever lies about Allah—Exalted is He—and His Messenger ﷺ does not care about lying about the Imams of the Muslims.

وَقَدْ نَبَغَ مِنْ أَحْدَاثِ أَهْلِ الرَّأْيِ مَنْ تَلَبَّسَ بِشَيْءٍ مِنْ مَقَالَاتِ الْقَدَرِيَّةِ وَالرَّوَافِضِ مُقَلِّدًا فِيهَا وَإِذَا خَافَ سِوْفَ أَهْلِ السُّنَّةِ نَسَبَ مَا هُوَ فِيهِ مِنْ عَقَائِدِهِ الْخَبِيثَةِ إِلَى أَبِي حَنِيفَةَ تَسْتَرًا بِهِ فَلَا يَغْرُنُكَ مَا أَدْعُوهُ مِنْ نَسْبَتِهَا إِلَيْهِ فَإِنَّ أَبَا حَنِيفَةَ بَرِيءٌ مِنْهُمْ وَمِمَّا نَسَبُوهُ إِلَيْهِ

Some have emerged from among the later people of juridical opinion [ra'y] who have adopted something from the doctrines of the Qadarites and Rāfiḍites (Shi'a), imitating them. When they fear the swords of Ahl al-Sunna, they attribute their corrupt beliefs to Abū Ḥanīfa as a cover. Do not be deceived by what they claim in attributing them to him, for Abū Ḥanīfa is innocent of them and of what they have attributed to him.

وَاللَّهُ تَعَالَى يَعْصِمُ أَهْلَ السُّنَّةِ وَالْجَمَاعَةَ مِنْ جَمِيعِ مَا يُنْسَبُ إِلَيْهِمْ أَهْلُ الْغَوَايَةِ وَالضَّلَالَةِ وَاللَّهُ التَّوْفِيقُ

Allah—Exalted is He—protects Ahl al-Sunna wa'l-Jamā'a from all that the people of misguidance and error attribute to them. And success is with Allah.”

6) Imam Fakhr al-Islām al-Bazdawī (d. 482 AH)

Imam Fakhr al-Islām al-Bazdawī (d. 482 AH) said in his Uṣūl al-Bazdawī, (p. 3):

قال البزدوي في أصول البزدوي ص ٣: «العلم نوعان علم التوحيد والصفات، وعلم الشرائع والأحكام، والأصل في النوع الأول هو التمسك بالكتاب والسنة ومجانبة الهوى والبدعة ولزوم طريق السنة والجماعة، وهو الذي عليه أدركنا مشايخنا وقد صنف أبو حنيفة في ذلك كتاب الفقه الأكبر، . وكان على ذلك سلفنا أبو حنيفة وأبو يوسف ومحمد وعامة أصحابهم» وذكر فيه إثبات الصفات وإثبات تقدير الخير والشر من الله

"Knowledge is of two types: knowledge of monotheism [tawhīd] and attributes (Sifat), and knowledge of laws and rulings. The foundation in the first type is adherence to the Book and the Sunna, avoiding whims and innovation, and adhering to the way of the Sunna and the community. This is what we found our Shaykhs upon, and our predecessors Abū Ḥanīfa, Abū Yūsuf, Muḥammad, and most of their companions were upon that. *Abū Ḥanīfa—may Allah have mercy upon him—composed on that subject Kitāb al-Fiqh al-Akbar* and mentioned in it the affirmation of the attributes and the affirmation of the predestination of good and evil from Allah."¹⁶

7) Imam Abū al-Yusr Muhammad al-Bazdawī (d. 493 AH)

Imam Abū al-Yusr Muhammad al-Bazdawī (d. 493 AH) said in his Uṣūl al-Dīn [Principles of Religion] (p. 15):

وعلم الكلام الذي اختلفوا في تعلمه وتعليمه والتصنيف فيه : هو بيان المسائل التي هي أصول الدين التي تعلمها فرض عين. وأبو حنيفة رحمه الله عليه تعلم هذا العلم وكان يناظر فيه مع المعتزلة ومع جميع أهل البدع وكان يعلم أصحابه في الابتداء، وقد صنف فيها كتابا وقع بعضها إلينا وعامتها محابها وغسلها أهل البدع والزيف ومما وقع إلينا كتاب العالم والمتعلم

¹⁶ Also quoted from al-Bazdawī in Kashf al-Asrār by 'Alā' al-Dīn al-Bukhārī (d. 730 AH).

وكتاب الفقه الأكبر. وقد نص في كتاب العالم والمتعلم أنه لا بأس بتعلم هذا العلم فقد قال فيه : قال المتعلم : رأيت أقواماً يقولون : لا تدخلن هذه المداخل فإن أصحاب النبي الله ورضى عنهم أجمعين لم يدخلوا في شيء من هذه الأمور؛ فيسعدك ما وسعهم ، قال العالم : قل لهم : بلى، يسعى ما وسعهم لو كنت بمنزلتهم وليس بحضرتي مثل الذي بحضرتهم وقد ابتلينا بمن يطعن علينا ويستحل دماءنا فلا يسعنا أن نعلم من المخطيء منا ومن المصيب. فمثل صحابة النبي الله كمثله قوم ليس بحضرتهم من يقاتلهم فلا يتكفون السلاح، ونحن ابتلينا بمن يقاتلنا فلا بد من السلاح .

“The science of theology [‘ilm al-kalām] which they disagreed about regarding its learning, teaching, and authoring in it: it is the explanation of the issues which are the principles of religion, knowledge of which is an individual obligation. **Abū Ḥanīfa**, may Allah have mercy on him, learned this science and used to debate in it with the Mu‘tazila and with all the people of innovation. He used to teach his companions from the beginning, **and he authored books in it, some of which have reached us while most of them were erased and washed away by the people of innovation and deviation (ahl al-bida‘ wa-l-zaygh).** Among what has reached us are the book al-‘Ālim wa-l-Muta‘allim [The Scholar and the Student] **and the book al-Fiqh al-Akbar.** He explicitly stated in the book al-‘Ālim wa-l-Muta‘allim [The Scholar and the Student] that there is no harm in learning this science. He said in it: The student said: "I have seen people who say: 'Do not enter into these matters, for the Companions of the Prophet, may Allah be pleased with them all, did not enter into anything of these affairs; what sufficed them should suffice you.'" The scholar said: "Tell them: Yes, what sufficed them would suffice me if I were in their position and there was not present with me the like of what was present with them. We have been afflicted with those who attack us and consider our blood lawful, so it does not suffice us that we do not know who among us is in error and who is correct. The example of the Companions of the Prophet is like a people who do not have in their presence anyone who fights them, so they do not burden themselves with weapons. We have been afflicted with those who fight us, so weapons are necessary."

8) Imam Abū al-Mu‘īn al-Nasafī (d. 508 AH)

Imam Abū al-Mu‘īn al-Nasafī (d. 508 AH) quoted from two works of Imam Abū Ḥanīfa in his Tabṣira al-Adilla fī Uṣūl al-Dīn (p. 27):

الإيمان هو التصديق على قول أبي حنيفة رضي الله عنه، كذا ذكره في كتاب العالم والمتعلم. وهو اختيار الشيخ أبي منصور الماتريدي رحمه الله. وإليه ذهب أبو الحسن الأشعري وجماعة من المتكلمين. وهو على التحصيل تصديق محمد ﷺ بما جاء به من عند الله تعالى، إذ في هذه الجملة تصديق بجميع ما يجب التصديق به، لأن فيه الإيمان بالله تعالى وبملائكته وكتبه ورسوله واليوم الآخر وبجميع ما يجب الإيمان به على التفصيل، وكذا في حق كل رسول مع أمته.

ثم التصديق ينافي التكذيب والتردد، لما في التردد من التوقف، والمتوقف لا يكون مصدقا، وكذا المكذب.

ثم التصديق بجده إذا وجد بأن كان متعريا عما ينفيه من التكذيب والتردد، كان الذات الذي قام به هذا التصديق مصدقا.

والتصديق هو الإيمان في اللغة، فمن كان مصدقا كان مؤمنا، سواء وجد منه التصديق عن الدليل أو عن غير الدليل، وجد في حال الغيب أو في حال معاينة الغيب، ولهذا قال أبو حنيفة رحمه الله حيث قيل له: ما بال أقوام يقولون: يدخل المؤمن النار؟ فقال رحمه الله: لا يدخل النار إلا كل مؤمن، فقيل له: فالكفار؟ فقال:

هم مؤمنون يومئذ. كذا ذكر في الفقه الأكبر، فقد جعل الكفار في الآخرة مؤمنين لوجود الإيمان بركنه؛ إذ حقيقته التصديق، وقد حصل.

“Faith [īmān] is belief [taṣdīq] according to the statement of Abū Ḥanīfa, may Allah be pleased with him, as he mentioned in the book *al-‘Ālim wa-l-Muta‘allim* [The Scholar and the Student]. This is the choice of Shaykh Abū Maṣṣūr al-Māturīdī, may Allah have mercy on him. Abū al-Ḥasan al-Ash‘arī and a group of theologians went to this position. In essence, it is belief in Muḥammad ﷺ regarding what he brought from Allah Most High, since in this statement is belief in everything that must be believed in, because it contains faith in Allah Most High, His angels, His books, His messengers, the Last Day, and everything that must be believed in specifically, and likewise regarding every messenger with his community.

Then belief contradicts denial and doubt, because of the hesitation in doubt, and the one who hesitates is not a believer, and likewise the denier.

Then belief, in its definition, when it exists by being free from what contradicts it - denial and doubt - the essence in which this belief exists becomes a believer.

Belief is faith [īmān] in the language, so whoever is a believer is a person of faith, whether the belief comes from evidence or from other than evidence, whether it

exists in the state of the unseen or in the state of witnessing the unseen. For this reason, **Abū Ḥanīfa**, may Allah have mercy on him, said when it was said to him: "What about people who say the believer will enter the Fire?" He said, may Allah have mercy on him: 'No one enters the Fire except every believer.'¹⁷ It was said to him: "What about the unbelievers?" He said: "They are believers on that day." This is mentioned in **al-Fiqh al-Akbar**. He made the unbelievers in the Hereafter believers due to the existence of faith in its pillar, since its reality is belief, and it has been achieved."

See something similar from Imam Badr al-Dīn al-‘Aynī below.

9) Imam Abū Ishāq al-Ṣaffār (d. 534 AH)

Imam Abū Ishāq al-Ṣaffār (d. 534 AH) said the following in his *Talkhīṣ al-adilla li-qawā'id al-tawhīd* (2/575-576):¹⁸

وما ذكر عن أبي حنيفة رضي الله عنه في كتاب الفقه الأكبر أن مستقر الإيمان القلب وفرعه في الجسد. فإذا قيل: هل في إصبعك إيمان؟ فقل نعم، فإذا قطعت يده ذهب الإيمان منها إلى القلب. فإن تأويل ما ذكر أن مستقر الإيمان القلب وحكمه في الجسد تبع للقلب، فإن القلب كالأمير في الجسد فيدخل التبعية في حكم الأصل. وقوله: فإذا قيل هل في إصبعك إيمان فقل نعم، فإن المراد بذلك التنبيه على استحالة تنقيص حكم الإيمان في بعض الأعضاء دون البعض، لا أنه أراد به تحقيق كون نفس الإيمان في الإصبع. وقوله: فإذا قطعت يده ذهب الإيمان إلى القلب، يعني لا يبقى للمنفصل حكم الإيمان، وكانت العبرة للأصل لا أن يتحول الإيمان إلى عضو آخر، والله أعلم.

"What is mentioned from **Abū Ḥanīfa**, may Allah be pleased with him, in the book **al-Fiqh al-Akbar** that the dwelling place of faith is the heart and its branch is in

¹⁷ Imam Abū Ḥanīfa's basis for this is from the Qur'an 40:84:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ. وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

"And when they saw Our punishment, they said, 'We believe in Allah alone and disbelieve in that which we used to associate with Him.'"

¹⁸ Edited by A. Brodersen, 2 vols (Beirut: Mu'asasat al-Rayyān, 2011).

the body. If it is said: "Is there faith in your finger?" say "Yes." If his hand is cut off, the faith goes from it to the heart. The interpretation of what is mentioned is that the dwelling place of faith is the heart and its ruling in the body is subsidiary to the heart, for the heart is like a commander in the body, so the subsidiary enters into the ruling of the original. His statement: "If it is said, 'Is there faith in your finger?' say 'Yes'" - the intention of this is to draw attention to the impossibility of diminishing the ruling of faith in some limbs and not others, not that he intended by it to establish that faith itself is in the finger. His statement: "If his hand is cut off, the faith goes to the heart" means that the separated part no longer has the ruling of faith, and consideration is given to the original, not that faith moves to another limb. And Allah knows best."

10) **Imam 'Aṭā' al-Jūzjānī (d. before 565 AH)**

Imam 'Aṭā' ibn 'Alī ibn Muḥammad al-Jūzjānī¹⁹ (d. before 565 AH) said in his introduction to *Sharh al-Fiqh al-Akbar*²⁰:

قال الشيخ الإمام الأجل الفقيه عطاء بن علي بن محمد الجوزجاني رحمه الله : الحمد لله مستحق الحمد قبل عباده وصلى الله على سيدنا محمد وآله.

"The Shaykh, the illustrious Imam, the jurist [faqīh] 'Aṭā' ibn 'Alī ibn Muḥammad al-Jūzjānī, may Allah have mercy on him, said: Praise be to Allah who deserves praise before His servants, and may Allah bless our master Muḥammad and his family.

¹⁹ There is not much known about him. The manuscript of *Sharh al-Fiqh al-Akbar* registered at number 1190 in the Yeni Cami Section of the Süleymaniye Library in Istanbul has the following written by the scribe known as 'Umar Ibn al-Nāṣirī on the end at folio 286a:

نقلته من نسخة صحيحة كتبت بمدينة بغداد سنة خمس وستين وخمسمائة وكانت تلك النسخة ممزوجة بالمتن ثم قابلته بثلاث من النسخ وأكثرها غير ممزوجة بالمتن

"I copied it from an authentic [ṣaḥīḥa] copy that was written in the city of Baghdad in the year **five hundred and sixty-five**, and that copy was mixed with the text. Then I collated it with three manuscripts, most of which were not mixed with the text."

²⁰ The Arabic text was published by Züleyha Birinci in the Turkish thesis: "Ata b. Ali el-Cuzcani'ye Göre Ebu Hanife'nin Kelami Görüşleri" (Marmara University, Sosyal Bilimler Enstitüsü, Kelam), p. 28.

أما بعد، فقد سألتموني أكرمكم الله بالتقوى، أن أشرح لكم الفقه الأكبر الذي ينسب إلى الإمام الأعظم سراج الأمة أبي حنيفة النعمان بن ثابت بن هرمز بن المرزبان الكوفي رضي الله عنه بأسانيد صحيحة. فأجبت إلى ملتصمكم بعون الله وحسن توفيقه وشرحته شرحا مختصرا ولم أتعرض لبيان ما كان منه ظاهرا ليسهل درسه ويعم نفعه ، والله المعين والموفق لذلك

As for what follows, you have asked me - may Allah honour you with piety [taqwā] - to explain to you **al-Fiqh al-Akbar which is attributed to the Greatest Imam [al-Imām al-A'zam], the lamp of the community [sirāj al-umma], Abū Ḥanīfa al-Nu'mān ibn Thābit ibn Hurmuz ibn al-Marzbān al-Kūfī**, may Allah be pleased with him, **through authentic [ṣahīha] chains of transmission [asānīd]**. I have responded to your request with Allah's help and His good guidance [tawfiq], and I have explained it with a concise explanation. I did not undertake to clarify what was already apparent from it, so that its study might be easy and its benefit general. Allah is the Helper and the One who grants success for that.

[مرتكب الكبيرة]

[The one who commits a major sin]

قال أبو مطيع الحكم بن عبد الله البلخي: سألت أبا حنيفة النعمان بن ثابت رضي الله عنه عن الفقه الأكبر، فقال: أن لا تكفر أحدا بذنب ولا تنفي أحدا من الإيمان من أهل القبلة

Abū Muṭī' al-Ḥakam ibn 'Abd Allāh al-Balkhī said: I asked **Abū Ḥanīfa al-Nu'mān ibn Thābit**, may Allah be pleased with him, **about al-Fiqh al-Akbar**, and he said: "That you do not declare anyone an unbeliever because of a sin, and you do not negate anyone from faith [īmān] among the people of the prayer direction [ahl al-qibla]."

Point of benefit:

There is a work also known as Sharḥ al-Fiqh al-Akbar that has been previously published under the name of **Imām Abū Maṣṣūr al-Māturīdī (d. 333 AH)** and

published in Hyderabad Deccan in India in the year 1321 AH. This is an incorrect ascription as mentioned by Shaykh Muḥammad Zāhid al-Kawtharī, (d. 1371 AH), in the introduction to the book 'The Scholar and the Student' [al-'Ālim wa-l-Muta'allim, p. 4]:

وطبع في الهند وفي مصر شرح الفقه الأكبر رواية أبي مطيع - وهو المعروف بالفقه الأبسط تمييزاً له عن رواية حماد بن أبي حنيفة - لكن نسب الناشر هذا الشرح سهواً إلى الإمام أبي منصور الماتريدي مع ظهور أن الشرح ليس له، بما حوى من نقول عن كثير ممن تأخر زمنه عن زمنه، وهو المتوفى سنة ٣٣٢ هـ في رواية قطب الدين الحلبي الحافظ.

“And there was printed in India and in Egypt a commentary on al-Fiqh al-Akbar according to the narration of Abū Muṭī‘ - which is known as al-Fiqh al-Absaṭ to distinguish it from the narration of Ḥammād ibn Abī Ḥanīfa - but the publisher mistakenly attributed this commentary to Imām Abū Maṣṣūr al-Māturīdī despite it being apparent that the commentary is not his, based on what it contains of quotations from many whose time came after his time, and he died in the year 332 AH according to the narration of Quṭb al-Dīn al-Ḥalabī al-Ḥāfiz.

والواقع أن هذا الشرح لأبي الليث السمرقندي المتوفى سنة ٣٧٣ هـ. والطابع لم يتحرر صحة الأصل، فلعل أحد الطابعين يتولى إعادة نشر الشرح من أصل وثيق فيعيد الحق إلى نصابه. وعدة نسخ مخطوطة من الشرح باسم أبي الليث موجودة في دار الكتب المصرية. راجع المجموعتين ١١٩ و ١٩١ ورقم ٤٩٧ في علم الكلام بدار الكتب المصرية ففيها التصريح بنسبته إلى أبي الليث السمرقندي

And the reality is that this commentary is by **Abū al-Layth al-Samarqandī** who died in the year 373 AH. And the printer did not verify the authenticity of the original, so perhaps one of the printers will undertake to republish the commentary from an authentic source and thereby restore the right to its proper place. And several manuscript copies of the commentary under the name of Abū al-Layth exist in the Egyptian National Library. See collections 119 and 191 and number 497 in theology [‘ilm al-kalām] at the Egyptian National Library,²¹ for in them is the explicit attribution to Abū al-Layth al-Samarqandī.”

²¹ The name of Imām Abū al-Layth al-Samarqandī is also given in a manuscript from the Esad Efendi collection in Istanbul under no. 1581, between folios 200v-213r, dated 1078 AH.

The commentary ascribed to Imam Abū al-Layth al-Samarqandī (d. 373 AH) appears to be similar to the one quoted from **Imam 'Aṭā' ibn 'Alī ibn Muḥammad al-Jūzjānī** above. This commentary ascribed to al-Samarqandī mentioned the following in the introduction:

قد سألتموني أكرمكم الله بالتقوى أن أشرح لكم الفقه الأكبر الذي ينسب الى أبي حنيفة رضي الله عنه بأسانيد صحيحة
فأجبت إلى ملتصكم بعون الله وحسن توفيقه إنه هو المعين الموفق قال أبو حنيفة رضي الله عنه

“You have asked me - may Allah honour you with piety - to explain to you al-Fiqh al-Akbar which is attributed to Abū Ḥanīfa, may Allah be pleased with him, through authentic chains of transmission [asānīd ṣaḥīḥa]. So I have responded to your request with the help of Allah and His good guidance, for He is the Helper and the One who grants success. Abū Ḥanīfa, may Allah be pleased with him, said...”

In recent decades there has also been dispute if the above work is by Abū al-Layth al-Samarqandī. Of those who thought it was by him include a manuscript expert known as Hans Daiber in his: *The Islamic Concept of Belief in the 4th/10th Century: Abū l-Layth al-Samarqandī's Commentary on Abū Ḥanīfa (Died 150/767) al-Fiqh al-absaṭ*.

The above Arabic quotation is also similar to the text attributed to Imam Abū Ibrāhīm Ismā'īl ibn Ishāq al-Khaṭīrī (see later under no. 32). In 2008 a Turkish researcher named Züleyha Birinci published a Turkish article entitled: *Ebû Mutî Rivâyetli El-Fıkhü'l-Ekber Şerhi'nin Müellifi Meselesi*²² [The Issue of the Authorship of the Commentary on al-Fiqh al-Akbar According to the Narration of Abū Muṭî]. The abstract mentioned:

“One of the well-known tractates on Islamic creed related to Abu Hanifa is al-Fikh al-Akbar which has come to the present day with the transmission of Abu Mutî al-Balkhi. There is a commentary made on this tractate, entitled Sharh al-Fikh al-

²² M.Ü. İlahiyat Fakültesi Dergisi 35 (2008/2), 57-72. One may download it here - <https://dergipark.org.tr/en/download/article-file/162737>

Akbar. Many researchers claim that this commentary belongs to Abu'l-Layth al-Samarkandi. In my opinion this claim arises from a deficient analysis of the manuscripts and therefore, depends on some false assessments. Firstly, I will give in this study some information about al-Fikh al-Akbar and its commentaries and then analyze all the manuscripts of Sharh al-Fikh al-Akbar as available in the libraries in Turkey. Based upon this analysis **I will also suggest that it's more accurate to ascribe this commentary to Ata b. Ali al-Cuzcani²³ than to Abu'l-Layth al-Samarkandi.**"

11) Imam Mankūbars al-Nāṣirī (d. 652 AH)

Imam Mankūbars al-Nāṣirī (d. 652 AH) mentioned the following in his al-Nūr al-Lāmi' wa-l-Burhān al-Sāṭi'²⁴:

فروي نصير بن يحيى عن أبي مطيع الحكم بن عبد الله في كتاب الفقه الأكبر قال أبو مطيع قلت لأبي حنيفة رحمه الله أخبرني
...عن الإيمان قال فذكر حديث علقمة بن مرثد

"It was narrated [that] Nuṣayr ibn Yaḥyā [transmitted] from Abū Muṭī' al-Ḥakam ibn 'Abd Allāh in the book **al-Fiqh al-Akbar**. Abū Muṭī' said: 'I said to **Abū Ḥanīfa**, may Allah have mercy on him, Tell me about faith (īmān).' He said: 'So he mentioned the ḥadīth of 'Alqama ibn Marthad...'"

²³ This being: *al-Jūzjānī*.

²⁴ Quote from folio 95b: Author: Abū Shujā' Najm al-Dīn Mankūbars ibn Yalınkılıç al-Nāṣirī al-Turkī / 652/1254 Language: Arabic Classification no./Subject: 297.4 / Belief and Theology Copy date: 714 AH Physical characteristics: 117 tbs., 25 tbs. Library name: Suleymaniye Library (Istanbul) Collection: Laleli Collection no.: 02318 Bibliographic record no.: 300662 Material type: Manuscript.

12) Imam 'Abd al-'Azīm al-Mundhirī (d. 656 AH)

The Shāfi'ī hadith scholar known as **Imam 'Abd al-'Azīm al-Mundhirī (d. 656 AH)** said in his *al-Targhīb wa-l-Tarhīb min al-Hadīth al-Sharīf* (p. 13):

الإمام أبو حنيفة النعمان رضي الله عنه (80 – 150 هـ)

Imam Abū Ḥanīfa al-Nu'mān, may Allah the Exalted be pleased with him (80 – 150 AH).

مولده ونشأته: هو الإمام الأعظم أبو حنيفة النعمان بن ثابت بن زوطا بن ماة، فقيه العراق وقُدوة أهل الرأي، وصاحب المذهب المقضيّ به الآن في أكثر الممالك الإسلامية، وأول من فتق الفقه وفصل فصوله وأقسامه وميز مسائله ورتب قياسه. والأشهر أن أصل جده زوطا من فرس كابل، ولد سنة 80 ونشأ بالكوفة، وعاصر بعض الصحابة، واشتغل بالفقه وأخذ كل علمه عن شافه من الصحابة ونقل عنهم، وقد كان كثير من الزنادقة في عصره يضعون الأحاديث ويقبلها منهم أهل الغفلة، فحمل أبا حنيفة شدة تورعه واحتياطه على ألا يأخذ في دينه وفقهه إلا بما لا شك عنده في صحته وتصعب في ذلك فلم يصح عنده إلا أحاديث قلائل عمل بها.

His Birth and Upbringing: He is the Greatest Imam [al-Imām al-A'zam] Abū Ḥanīfa al-Nu'mān ibn Thābit ibn Zūṭā ibn Māh, the jurist of Iraq and exemplar of the adherents of juridical opinion [ahl al-ra'y], **the founder of the school of law that is now judged by in most of the Islamic kingdoms, and the first to systematize jurisprudence** and detail its chapters and divisions, distinguish its issues, and organize its analogical reasoning [qiyās]. It is most commonly held that the origin of his grandfather Zūṭā was from the Persians of Kabul. He was born in the year 80 (after Hijra) and grew up in Kufa and was a contemporary of some of the Companions [ṣaḥāba]. He engaged in jurisprudence and took all his knowledge from those Companions whom he encountered directly and transmitted from them. Many heretics [zanādiqa] in his time were fabricating hadiths, and the gullible people accepted them from them. This led Abū Ḥanīfa's extreme piety [wara'] and caution to ensure that he would not accept in his religion and jurisprudence anything except what he had no doubt about regarding its authenticity. He was strict in this matter, so only a few hadiths were authenticated by him, which he acted upon.

مذهبه: استنبط فقهه من القرآن واستعمال القياس والرأى، وتابعه في ذلك أكثر أئمة العراق لقلة رواة الحديث بينهم وكثرتهم في الحجاز، ولذلك امتاز فقهاء الحجاز بمتابعة السنة في أكثر فقههم وأنكروا الرأى على أهل العراق، ولكل حجة كما ترى.

His School: He derived his jurisprudence from the Qur'an and the use of analogical reasoning [qiyās] and juridical opinion [ra'y]. Most of the Imams of Iraq followed him in this due to the scarcity of hadith narrators among them and their abundance in the Hijaz. For this reason, the jurists of the Hijaz were distinguished by following the Sunna in most of their jurisprudence and rejected the use of opinion by the people of Iraq. Each side has its evidence, as you can see.

زهده وورعه: وكان من أعبد الناس وأكثرهم تهجدا وقراءة للقرآن وأكثرهم ورعا وتقية وتوخيا للكسب من وجه حلّ، رغب عن وظائف الملوك والخلفاء، ورضى أن يعيش تاجر خز، وعرض عليه القضاء من قبل أمراء بني أمية ثم المنصور، فأبى حتى سجنه المنصور على ذلك وآذاه، فكان يعتذر بأنه لا يأمن نفسه. قيل إن المنصور حلف ليلين له عملا فكفر عن يمينه بأن ولاه تعداد الآجر في بناء مدينة السلام، وكان الناس قبله يعدون بالآحاد فعده بالقصب المكعب بعد رصفه.

His Asceticism and Piety: He was among the most devout of people and the most given to night prayers [tahajjud] and recitation of the Qur'an, and the most pious and God-fearing, seeking earnings only from lawful means. He turned away from positions offered by kings and caliphs and was content to live as a silk merchant. Judgeships were offered to him by the Umayyad princes and then by al-Manşūr, but he refused until al-Manşūr imprisoned him for this and harmed him. He would excuse himself by saying he did not trust himself [with such responsibility]. It is said that al-Manşūr swore to appoint him to some work, so he expiated his oath by appointing him to count bricks in the construction of the City of Peace [Baghdad]. Before him, people used to count by units, but he counted them by cubic rods after their arrangement.

وقرأ عليه الفقه علماء الكوفة وبغداد، وتخرج عليه منهما الأئمة من أصحابه كمحمد بن الحسن وأبي يوسف وزفر وربيعة الرأى ووکیع بن الجراح وغيرهم.

The scholars of Kufa and Baghdad studied jurisprudence under him, and many imams among his companions graduated from him, such as Muḥammad ibn al-Ḥasan, Abū Yūsuf, Zufar, Rabī'a al-Ra'y, Waki' ibn al-Jarrāḥ, and others.

وفاته: مات أبو حنيفة رحمه الله ببغداد سنة 150 هـ.

His Death: Abū Ḥanīfa, may Allah have mercy upon him, died in Baghdad in the year 150 AH.

مؤلفاته: وله من الكتب التي رواها عند أصحابه وتابعو أصحابه كتاب الفقه الأكبر، وكتاب العالم والمتعلم، وكتاب الرد على القدرية.

His Works: Among the books that his companions and the followers of his companions narrated from him are **Kitāb al-Fiqh al-Akbar** [The Book of the Greater Jurisprudence], Kitāb al-'Ālim wa-l-Muta'allim [The Book of the Scholar and the Student], and Kitāb al-Radd 'alā al-Qadariyya [The Book of Refutation of the Qadarites].”

13) Imam Alī ibn Muḥammad al-Rāmushī (d. 667 AH)

Imam Alī ibn Muḥammad al-Rāmushī (d. 667 AH) said the following in his Fawā'id al-Bazdawī²⁵ (1/126):

وَقَدْ صَنَفَ أَبُو حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ فِي ذَلِكَ كِتَابَ الْفَقْهِ الْأَكْبَرِ، وَذَكَرَ فِيهِ إِثْبَاتَ الصِّفَاتِ وَإِثْبَاتَ تَقْدِيرِ الْخَيْرِ وَالشَّرِّ مِنَ اللَّهِ، وَأَنَّ ذَلِكَ كُلَّهُ بِمَشِيئَتِهِ، وَأَثْبَتَ الْإِسْطِطَاعَةَ مَعَ الْفِعْلِ وَإِنْ أَفْعَالَ الْعِبَادِ مَخْلُوقَةٌ بِخَلْقِ اللَّهِ تَعَالَى إِيَّاهَا كُلَّهَا، وَرَدَّ الْقَوْلَ بِالْأَصْلَاحِ وَصَنَفَ كِتَابَ الْعَالِمِ وَالْمُتَعَلِّمِ وَكِتَابَ الرِّسَالَةِ.

²⁵ Edited by 'Āmir Ahmad al-Nidāwī, 2 vols. (Beirut: Dār al-Kutub al-'Ilmiyya, 2017).

Abū Hanīfa, may Allah be pleased with him, composed on this subject the book al-Fiqh al-Akbar, and mentioned in it the affirmation of the attributes and the affirmation of the predestination of good and evil from Allah, and that all of this is by His will, and he affirmed capability [istiṭā'a] with the act, and that the acts of the servants are created by Allah the Exalted creating all of them, and he refuted the doctrine of what is best [al-aṣḥaḥ] and composed the book al-ʿAlim wa'l-Muta'allim and the book al-Risāla.

وَقَالَ فِيهِ: لَا يَكْفُرُ أَحَدٌ بِذَنْبٍ

And he said in it: "No one becomes an unbeliever due to a sin."

قوله : (كِتَابُ الْفِقْهِ الْأَكْبَرِ) سماه أكبر؛ لما أن شرف العلم بقدر المعلوم، أو المعلوم منه ذات الله بها وصفاته إذ فيه بيان أصول الدين.

His saying: **(the book al-Fiqh al-Akbar)** - He called it 'akbar' [greater] because the nobility of knowledge is according to the measure of what is known, or what is known from it is Allah's essence and His attributes, since it contains the explanation of the principles of religion.

قوله : (وَذَكَرَ فِي ذَلِكَ إِثْبَاتَ الصِّفَاتِ) فيه إشارة إلى أنه من المثبتة لا من المعطلة

His saying: (and he mentioned in that the affirmation of the attributes) - in this is an indication that he is among those who affirm [al-muthbita] and not among those who negate [al-mu'aṭṭila].

قوله: (لَا يَكْفُرُ أَحَدٌ بِالذَّنْبِ) إذا لم يقصد خلاف الله تعالى ويخاف منه ونرجو إليه ويكون غير مستهين بذلك

His saying: (no one becomes an unbeliever due to sin) – if he did not intend to oppose Allah the Exalted and fears Him and hopes in Him and is not contemptuous of that.”

14) Imam Mas‘ūd ibn Shayba al-Sindī (c. 7th century AH)

وقال شيخ الإسلام مسعود بن شيبة السندي الحنفي في كتاب (التعليم): وأبو حنيفة أول من صنف في أصول الدين، وأصول الفقه، والفرائض، ودون الكتب، ورتب الأبواب فمما صنف في أصول الدين كتاب (الفقه الأكبر) وكتاب (العالم والمتعلم) وكتاب الرسالة إلى مقاتل بن سليمان صاحب التفسير رد فيه على أقواله في التشبيه على ما ظهر من رواية الأستوائي، وكتاب الرسالة إلى عثمان البتي فقيه البصرة وكتاب (الوصية).

Meaning:

And Shaykh al-Islām **Mas‘ūd ibn Shayba al-Sindī al-Ḥanafī**²⁶ (died in the 7th century AH) said in the book (al-Ta‘līm, p. 164): And Abū Ḥanīfa was the first to compose works on the fundamentals of religion, the fundamentals of jurisprudence, and inheritance laws, and he compiled books and organized chapters. Among what he composed on the fundamentals of religion are the book **al-Fiqh al-Akbar** and the book al-‘Ālim wa-l-Muta‘allim and the book of the Epistle [Risāla] to Muqātil ibn Sulaymān, the author of the exegesis [tafsīr], in which he refuted his statements on anthropomorphism [tashbīh] according to what appeared from the narration of **al-Ustawā’ī**, and the book of the Epistle [Risāla] to ‘Uthmān al-Battī, the jurist of Basra, and the book al-Waṣiyya.”

²⁶ Imām ‘Abd al-Qādir al-Qurashī (d. 775 AH) mentioned him in his al-Jawāhir al-Muḍiyya fī Ṭabaqāt al-Ḥanafīyya (2/169, no. 515):

مسعود بن شيبة بن الحسين ابن السندي عماد الدين الملقب شيخ الإسلام له كتاب التعليم وله طبقات أصحابنا رحمة الله عليهم أجمعين

“Mas‘ūd ibn Shayba ibn Hussain ibn al-Sindī 'Imād al-Dīn, titled Shaykh al-Islām, has a book [called] al-Ta'līm and he has Ṭabaqāt Aṣḥābinā [The Biographical Layers of Our Hanafi Companions] - may Allah's mercy be upon them all.”

It is not known when he died but al-Ḥāfiẓ Zayn al-Dīn al-'Irāqī (d. 806 AH) mentioned in his Dhayl Mīzān al-'Iṭidāl (p. 190) that he lived in the era of al-Mu'azzam ibn al-'Ādil in Damascus. The latter died in the year 624 AH (see here - <https://shamela.ws/author/2486>).

15) Imam Ḥāfiẓ al-Dīn al-Nasafī (d. 710 AH)

Imam Ḥāfiẓ al-Dīn Abū al-Barakāt al-Nasafī (d. 710 AH) mentioned the following in his Kashf al-Asrār Sharḥ al-Muṣannif ‘alā al-Manār²⁷ (1/ 7):

وقد صنف أبو حنيفة رحمه الله في ذلك كتاب الفقه الأكبر»، واختيرت هذه التسمية لأن شرف العلم بقدر شرف المعلوم، وذكر فيه إثبات الصفات أي: ذكر أنه تعالى عالم قادر وله العلم، والقدرة، وفيه إشارة إلى أنه من المثبتة لا من المعطلة، كالفلاسفة والمعتزلة، وأن تقدير الخير والشر من الله تعالى، وأن ذلك كله بمشيئة الله تعالى أي: الخير والشر بقضاء الله وقدره، ومشيئته، وأن الاستطاعة مع الفعل، وأن الأفعال كلها بخلق الله تعالى، وأن الأصلح لا يجب على الله تعالى بخلاف ما قالت المعتزلة: أنه عالم قادر بلا علم وقدرة، وأن المعاصي ليست بقضائه وقدره ومشيئته، وأن الاستطاعة سابقة على الفعل، وأن الأفعال الاختيارية بخلق العباد إياها، وأن الأصلح واجب على الله تعالى، وصنف كتاب العالم والمتعلم»، وكتاب الرسالة، وقال: لا يكفر أحد بذنوب ولا يخرج به من الإيمان، ويتزعم له، وإن مات بلا توبة يقال له: رحمه الله، وعاقبة أمره الجنة.

“Abū Ḥanīfa, may Allah have mercy on him, composed on this subject the book *al-Fiqh al-Akbar*. This name was chosen because the nobility of knowledge is according to the nobility of what is known. He mentioned in it the affirmation of the attributes, that is: he mentioned that He the Exalted is knowing and powerful and has knowledge and power. In this is an indication that he is among those who affirm [al-muthbita] and not among those who negate [al-mu‘aṭṭila] like the philosophers and Mu‘tazila. And that the predestination of good and evil is from Allah the Exalted, and that all of this is by Allah's will, the Exalted, that is: good and evil are by Allah's decree, His predestination, and His will. And that capability [istiṭā‘a] is with the act, and that all actions are by Allah's creation, the Exalted. And that what is best [al-aṣḥaḥ] is not obligatory upon Allah the Exalted, contrary

²⁷ Published as: Kashf al-asrār sharḥ al-Muṣannif ‘alā al-manār ma‘a sharḥ Nūr al-anwār ‘alā al-manār, 2 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya). Available here – https://archive.org/details/20200622_20200622_1955/%D9%83%D8%B4%D9%81%20%D8%A7%D9%84%D8%A7%D8%B3%D8%B1%D8%A7%D8%B1%20%D8%B4%D8%B1%D8%AD%20%D8%A7%D9%84%D9%85%D8%B5%D9%86%D9%81%20%D8%B9%D9%84%D9%89%20%D8%A7%D9%84%D9%85%D9%86%D8%A7%D8%B1%20%28%D9%A1%29%20/mode/2up

to what the Mu‘tazila said: that He is knowing and powerful without knowledge and power, and that sins are not by His decree, predestination, and will, and that capability precedes the act, and that voluntary actions are by the servants' creation of them, and that what is best is obligatory upon Allah the Exalted. **And he composed the book al-‘Ālim wa'l-Muta‘allim and the book al-Risāla.** And he said: No one becomes an unbeliever due to a sin, nor does he exit from faith because of it, and mercy is sought for him. And if he dies without repentance, it is said of him: May Allah have mercy on him, and the end of his affair is Paradise.”

16) **Imam Ḥuṣām al-Dīn al-Sighnāqī (d. 714 AH)**

Imam Ḥuṣām al-Dīn al-Sighnāqī (d. 714 AH) said in his al-Kāfī Sharḥ al-Bazdawī (1/157):

وقد صنف أبو حنيفة - رضي الله عنه - في ذلك كتاب الفقه الأكبر، وذكر فيه إثبات الصفات، وإثبات تقدير الخير والشر من الله، وأن ذلك كله بمشيئته، وأثبت الاستطاعة مع الفعل، وأن أفعال العباد مخلوقة بخلق الله تعالى إياها كلها، وردّ القول بالأصلح، وصنف كتاب العالم والمتعلم، وكتاب الرسالة.

“And Abū Ḥanīfa - may Allah be pleased with him - **authored on that the book al-Fiqh al-Akbar**, and he mentioned in it the affirmation of the attributes [ṣifāt], and the affirmation of the predetermination of good and evil from Allah, and that all of that is by His will [mashī'a], and he affirmed capacity [istiṭā'a] along with action, and that the actions of servants are created by Allah the Exalted's creation of all of them, and he refuted the doctrine of al-aṣḥaḥ (what is most beneficial), and he composed the book al-‘Ālim wa'l-Muta'allim (The Scholar and the Student), and the book al-Risāla (The Epistle).

كتاب الفقه الأكبر: سماه أكبر لما أن كِبارة العلم وشرفه بحسب كِبارة المعلوم، فلما كان المعلوم منه ذات الله تعالى وصفاته، لا يكون علم أكبر من ذلك العلم، فلذلك استحق أن يُسمى بالفقه الأكبر

The book al-Fiqh al-Akbar: He named it akbar because the greatness and nobility of knowledge is according to the greatness of what is known, so when what is

known from it is the essence of Allah the Exalted and His attributes, there can be no knowledge greater than that knowledge, therefore it deserved to be called al-Fiqh al-Akbar.

وكتاب الرسالة وهو كتاب بعثه أبو حنيفة - رحمه الله - إلى عثمان البتي - رحمه الله - وهو من أصحابه

And the book al-Risāla which is a book that Abū Ḥanīfa - may Allah have mercy upon him - sent to 'Uthmān al-Battī - may Allah have mercy upon him - and he was among his companions."

The verdicts of three scholars attested to by contemporary Salafism

17) Ibn Taymiyya (d. 728 AH)

Ibn Taymiyya (d. 728 AH) who is generally an authority for contemporary Salafis quoted from the recension of Abū Muṭī' al-Balkhī in his Dar' Ta'āruḍ al-'Aql wa-l-Naql (6/263) by saying:

كلام أبي حنيفة في كتاب الفقه الأكبر

The Words of Abū Ḥanīfa in Kitāb al-Fiqh al-Akbar

وقال أبو حنيفة في كتاب الفقه الأكبر المعروف المشهور عند أصحابه، الذي رواه بالإسناد عن أبي مطيع الحكم بن عبد الله البلخي قال: قال أبو حنيفة عمن قال

"Abū Ḥanīfa said in **Kitāb al-Fiqh al-Akbar**, which is well-known and famous among his companions, which they narrated with a chain of transmission from Abū Muṭī' al-Ḥakam ibn 'Abd Allāh al-Balkhī, who said: Abū Ḥanīfa said regarding one who said..."

Ibn Taymiyya also said the following in refutation of a Twelver Shi'ite author known as al-Ḥasan ibn Yūsuf ibn 'Alī ibn Muḥammad ibn Muṭahhar al-Ḥillī (d. 726 AH), in his *Minhāj al-Sunna al-Nabawiyya fī Naqḍ Kalām al-Shi'a al-Qadariyya* (3/138-139):

فَيَقَالُ: أَوَّلًا: هَذِهِ الْحِكَايَةُ لَمْ يَذْكُرْ لَهَا إِسْنَادًا فَلَا تُعْرَفُ صِحَّتُهَا، فَإِنَّ الْمُنْقُولَاتِ إِنَّمَا تُعْرَفُ صِحَّتُهَا بِالْأَسَانِيدِ الثَّابِتَةِ، لَا سِيَّمَا مَعَ كَثْرَةِ الْكَذِبِ فِي هَذَا الْبَابِ، كَيْفَ وَالْكَذِبُ عَلَيْهَا ظَاهِرٌ، فَإِنَّ أَبِي حَنِيفَةَ مِنَ الْمُقَرَّرِينَ بِالْقَدَرِ بِاتِّفَاقِ أَهْلِ الْمَعْرِفَةِ بِهِ وَمَذْهَبِهِ، وَكَلَامُهُ فِي الرَّدِّ عَلَى الْقَدَرِيَّةِ مَعْرُوفٌ فِي الْفَقْهِ الْأَكْبَرِ وَقَدْ بَسَطَ الْحُجَجَ فِي الرَّدِّ عَلَيْهِمْ بِمَا لَمْ يَسْطِطْ عَلَى غَيْرِهِمْ فِي هَذَا الْكِتَابِ، وَاتِّبَاعُهُ مُتَّفِقُونَ عَلَى أَنَّ هَذَا هُوَ مَذْهَبُهُ، وَهُوَ مَذْهَبُ الْحَنْفِيَّةِ الْمُتَّبِعِينَ لَهُ، وَمَنْ انْتَسَبَ إِلَيْهِ فِي الْفُرُوعِ وَخَرَجَ عَنْ هَذَا مِنَ الْمُعْتَزِلَةِ وَخَوَّهِمْ فَلَا يُمَكِّنُهُ أَنْ يَحْكِيَ هَذَا الْقَوْلَ عَنْهُ، بَلْ هُمْ عِنْدَ أُنَمَّةِ الْحَنْفِيَّةِ الَّذِينَ يُفْقَى بِقَوْلِهِمْ مَذْمُومُونَ مُعَيَّنُونَ مِنْ أَهْلِ الْبِدْعِ وَالضَّلَالَةِ، فَكَيْفَ يُحْكِي عَنْ أَبِي حَنِيفَةَ أَنَّهُ اسْتَصَوَّبَ قَوْلَ مَنْ يَقُولُ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَفْعَالَ الْعِبَادِ؟

“It is said: First, this story has no chain of transmission [isnād] mentioned for it, so its authenticity is not known, for transmitted reports are only known to be authentic through established chains of transmission, especially with the abundance of lying in this matter. How much more so when the lie about it is apparent, for Abū Ḥanīfa is among those who affirm predestination [qadar] according to the consensus of those who know him and his school of thought [madhhab]. **His discourse in refutation of the Qadariyya is well-known in *al-Fiqh al-Akbar* and he has elaborated the arguments in refuting them with what he did not elaborate against others in this book.** His followers are in agreement that this is his school of thought [madhhab], and it is the school of thought [madhhab] of the Hanafis who follow him. Those who are affiliated with him in jurisprudential branches but have deviated from this among the Mu‘tazila and others like them cannot relate this statement from him. Rather, they are censured and criticized by the Hanafi Imams whose opinions are followed as being among the people of innovation and error, so how can it be related from Abū Ḥanīfa that he approved the statement of one who says that Allah did not create the actions of the servants?”

Also, in his *al-'Aqīda al-Ḥamawīyya al-Kubrā* (p. 28):

وفي كتاب " الفقه الأكبر " المشهور عند أصحاب أبي حنيفة ؛ الذي رواه بالإسناد عن أبي مطيع " الحكم بن عبد الله البلخي " قال : سألت أبا حنيفة عن الفقه الأكبر فقال : لا تكفرون أحدا بذنب ولا تنف أحدا به من الإيمان ؛ وتأمروا بالمعروف وتنهوا عن المنكر ؛ وتعلم أن ما أصابك لم يكن ليخطئك وما أخطأك لم يكن ليصيبك ولا تتبرأ من أحد من أصحاب رسول الله صلى الله عليه وسلم ؛ ولا توالي أحدا دون أحد ؛ وأن ترد أمر عثمان وعلي إلى الله عز وجل .

"And in the book *al-Fiqh al-Akbar*, well-known among the companions of Abū Ḥanīfa, which they narrated with a chain of transmission from Abū Muṭī' al-Ḥakam ibn 'Abd Allāh al-Balkhī, he said: I asked Abū Ḥanīfa about the greatest jurisprudence [al-fiqh al-akbar], and he said: Do not declare anyone an unbeliever because of a sin, and do not remove anyone from faith because of it; command the good and forbid the evil; know that what befell you could not have missed you and what missed you could not have befallen you; do not dissociate yourself from any of the Companions of the Messenger of Allah, may Allah bless him and grant him peace; do not show loyalty to one over another; and refer the matter of 'Uthmān and 'Alī to Allah, mighty and exalted.

قال أبو حنيفة : الفقه الأكبر في الدين خير من الفقه في العلم ؛ ولأن يفقه الرجل كيف يعبد ربه خير له من أن يجمع العلم الكثير .

Abū Ḥanīfa said: The greatest jurisprudence [al-fiqh al-akbar] in religion is better than jurisprudence in knowledge; and for a man to understand how to worship his Lord is better for him than gathering much knowledge.

قال أبو مطيع : " الحكم بن عبد الله " قلت : أخبرني عن أفضل الفقه . قال : تعلم الرجل الإيمان والشرائع والسنن والحدود واختلاف الأئمة . وذكر مسائل " الإيمان " ثم ذكر مسائل " القدر " والرد على القدرية بكلام حسن ليس هذا : موضعه . ثم قال :

Abū Muṭī' al-Ḥakam ibn 'Abd Allāh said: I said: Tell me about the most excellent jurisprudence. He said: A man's learning of faith (īmān), religious laws, customs, legal punishments, and the differences among the Imams. And he mentioned issues of faith, (īmān) then he mentioned issues of predestination (al-Qadr) and

the refutation of the Qadariyya with beautiful speech that is not appropriate to mention here. Then he said:

قلت : فما تقول فيمن يأمر بالمعروف وينهى عن المنكر فيتبعه على ذلك أناس فيخرج على الجماعة هل ترى ذلك ؟ قال لا . قلت : ولم وقد أمر الله ورسوله بالأمر بالمعروف والنهي عن المنكر وهو فريضة واجبة ؟ قال هو كذلك ؛ لكن ما يفسدون أكثر مما يصلحون من سفك الدماء واستحلال الحرام .

I say: What do you say about one who commands the good and forbids the evil, and people follow him in that, and he rebels against the community—do you approve of that? He said: No. I said: Why, when Allah and His Messenger ﷺ have commanded the commanding of good and forbidding of evil, and it is an obligatory duty? He said: That is so, but what they corrupt is more than what they reform through the shedding of blood and making lawful what is forbidden.”

18) Ibn Qayyim al-Jawziyya (d. 751 AH)

Ibn Qayyim al-Jawziyya (d. 751 AH) was a well know student of the above-named Ibn Taymiyya. He too has mentioned the above quote similarly from Ibn Taymiyya in his *Ijtimā' al-Juyūsh al-Islāmiyya* (p. 138).

19) Şadr al-Dīn ibn Abī al-‘Izz (d. 792 AH)

Şadr al-Dīn ibn Abī al-‘Izz²⁸ (d. 792 AH) was a controversial individual with similar thoughts in creed with Ibn Taymiyya and Ibn Qayyim al-Jawziyya. He wrote a commentary to the famous Ḥanafī creedal text by Imām Abū Ja‘far al-Ṭaḥāwī (d. 321 AH) under the title: *Sharḥ al-‘Aqida al-Ṭaḥāwiyya*. In the introduction he stated (p. 1):

²⁸ See here for what scholars have said about him - <https://www.darultahqiq.com/scholarly-verdicts-ibn-abil-izz-sharh-al-aqida-al-tahawiyya/>

فَإِنَّهُ لَمَّا كَانَ عِلْمُ أُصُولِ الدِّينِ أَشْرَفَ الْعُلُومِ، إِذْ شَرَفُ الْعِلْمِ بِشَرَفِ الْمَعْلُومِ، وَهُوَ الْفِقْهُ الْأَكْبَرُ بِالتَّسْبِيَةِ إِلَى فِقْهِ الْفُرُوعِ، وَهَذَا سَمَّى الْإِمَامُ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ عَلَيْهِ مَا قَالَهُ وَجَمَعَهُ فِي أَوْرَاقٍ مِنْ أُصُولِ الدِّينِ: «الْفَقْهُ الْأَكْبَرُ» وَحَاجَةُ الْعِبَادِ إِلَيْهِ فَوْقَ كُلِّ حَاجَةٍ، وَضُرُورُهُمْ إِلَيْهِ فَوْقَ كُلِّ ضُرُورَةٍ، لِأَنَّهُ لَا حَيَاةَ لِلْقُلُوبِ، وَلَا نَعِيمَ وَلَا طَمَآنِينَةَ، إِلَّا بِأَنْ تَعْرِفَ رَبَّهَا وَمَعْبُودَهَا وَفَاطَرَهَا، بِأَسْمَائِهِ وَصِفَاتِهِ وَأَفْعَالِهِ. وَيَكُونُ مَعَ ذَلِكَ كُلِّهِ أَحَبَّ إِلَيْهَا مِمَّا سِوَاهُ، وَيَكُونُ سَعْيُهَا فِيمَا يُقَرِّبُهَا إِلَيْهِ دُونَ غَيْرِهِ مِنْ سَائِرِ خَلْقِهِ.

“For indeed, when the knowledge of the fundamentals of religion [uṣūl al-dīn] was the most noble of sciences—since the nobility of knowledge is by the nobility of what is known—and it is the greater jurisprudence [al-fiqh al-akbar] in relation to the jurisprudence of subsidiary matters [fiqh al-furū']. For this reason, **Imam Abu Hanifa—may Allah's mercy be upon him—named what he said and compiled in pages concerning the fundamentals of religion: "The Greater Jurisprudence [al-Fiqh al-Akbar]."** And the servants' need for it is above every need, and their necessity for it is above every necessity, because there is no life for hearts, no bliss, and no tranquillity, except by knowing their Lord, their object of worship [ma'būd], and their Creator, through His names, attributes [ṣifāt], and actions [af'āl]. And with all of that, He should be more beloved to them than anything else, and their striving should be in what brings them closer to Him rather than to anyone else among all His creation.”

20) Imam Alā' al-Dīn al-Bukhārī (d. 730 AH)

Imam Alā' al-Dīn 'Abd al-'Azīz ibn Aḥmad al-Bukhārī (d. 730 AH) said in his *Kashf al-Asrār 'an Uṣūl Fakhr al-Islām al-Bazdawī* (1/8):

وَأَمَّا فُيِدَ بِهِ؛ لِأَنَّ بَعْضَهُمْ كَانَ مَوْسُومًا بِالْبِدْعَةِ مِثْلُ بَشْرِ بْنِ غِبَاثِ الْمَرِيسِيِّ

“It was qualified with this because some of them were marked with innovation [bid'a], such as Bishr ibn Ghiyāth al-Marīsī.

وَأَعْلَمَ أَنَّ غَرَضَ الشَّيْخِ مِنْ تَفْصِيلِ هَذِهِ الْكَلِمَاتِ فِي أَوَّلِ هَذَا الْكِتَابِ إِبْطَالُ دَعْوَى مَنْ زَعَمَ مِنَ الْمُعْتَزِلَةِ أَنَّ أَبَا حَنِيفَةَ كَانَ عَلَى مُعْتَقَدِهِمْ اسْتِدْلَالًا بِمَا نُقِلَ عَنْهُ أَنَّهُ قَالَ كُلُّ مُجْتَهِدٍ مُصِيبٌ وَدَفْعُ طَعْنٍ مَنْ طَعَنَ فِيهِ مِنَ الشَّافِعِيَّةِ وَغَيْرِهِمْ مِنْ أَصْحَابِ الظُّوَاهِرِ أَنَّهُ كَانَ مِنْ أَصْحَابِ الرَّأْيِ وَأَنَّهُ كَانَ يُقَدِّمُ الرَّأْيَ عَلَى السُّنَّةِ

And know that the Shaykh's purpose in establishing these statements at the beginning of this book was to invalidate the claim of those among the Mu'tazila who alleged that Abū Ḥanīfa, may Allah be pleased with him, held their doctrine, arguing from what was transmitted from him that he said 'everyone who exercises legal reasoning [mujtahid] is correct,' and to repel the criticism of those who criticized him from the Shāfi'īs and others among the literalists [aṣḥāb al-zawāhir] that he was among the people of juridical opinion [aṣḥāb al-ra'y] and that he used to give precedence to opinion over the Sunna.

فَبَدَأَ أَوَّلًا بِإِبْطَالِ دَعْوَى الْمُعْتَزِلَةِ فَقَالَ وَقَدْ صَنَّفَ أَبُو حَنِيفَةَ فِي ذَلِكَ أَيُّ فِي عِلْمِ التَّوْحِيدِ وَالصِّفَاتِ كِتَابَ الْفِقْهِ الْأَكْبَرِ سَمَّاهُ أَكْبَرَ؛ لِأَنَّ شَرَفَ الْعِلْمِ وَعَظَمَتَهُ بِحَسَبِ شَرَفِ الْمَعْلُومِ وَلَا مَعْلُومٌ أَكْبَرُ مِنْ ذَاتِ اللَّهِ تَعَالَى وَصِفَاتِهِ فَلِذَلِكَ سَمَّاهُ أَكْبَرَ

So, he began first with invalidating the Mu'tazila's claim, saying: 'Abū Ḥanīfa composed on this, that is, in the science of divine unity [tawḥīd] and attributes, the book *al-Fiqh al-Akbar*. He called it 'akbar' [greater] because the nobility and greatness of knowledge is according to the nobility of what is known, and there is no object of knowledge greater than Allah the Exalted's essence and His attributes, so therefore he called it 'akbar.'

وَذَكَرَ فِيهِ إِثْبَاتَ الصِّفَاتِ فَقَالَ لَمْ يَزَلْ وَلَا يَزَالُ بِصِفَاتِهِ وَأَسْمَائِهِ لَمْ يَحْدُثْ لَهُ صِفَةٌ وَلَا اسْمٌ لَمْ يَزَلْ عَالِمًا بِعِلْمِهِ وَالْعِلْمُ صِفَتُهُ فِي الْأَزَلِ وَقَادِرًا بِقُدْرَتِهِ وَالْقُدْرَةُ صِفَتُهُ فِي الْأَزَلِ وَخَالِقًا بِتَخْلِيْقِهِ وَالتَّخْلِيْقُ صِفَتُهُ فِي الْأَزَلِ وَفَاعِلًا بِفِعْلِهِ وَفِعْلُهُ صِفَتُهُ فِي الْأَزَلِ فَالْفَاعِلُ هُوَ اللَّهُ سُبْحَانَهُ وَفِعْلُهُ صِفَتُهُ فِي الْأَزَلِ وَالْمَفْعُولُ مَخْلُوقٌ وَفِعْلُ اللَّهِ تَعَالَى غَيْرُ مَخْلُوقٍ وَصِفَاتُهُ أَزَلِيَّةٌ غَيْرُ مَخْلُوقَةٍ وَلَا مُحْدَثَةٌ فَمَنْ قَالَ إِنَّهَا مَخْلُوقَةٌ أَوْ مُحْدَثَةٌ أَوْ وَقَفَ فِيهَا أَوْ شَكَّ فِيهَا فَهُوَ كَافِرٌ بِاللَّهِ تَعَالَى

And he mentioned in it the affirmation of the attributes, so he said: 'He has always been and will always be with His attributes and names. No attribute or name has

originated for Him. He has always been knowing through His knowledge, and knowledge is His attribute in eternity, and powerful through His power, and power is His attribute in eternity, and creating through His creation, and creation is His attribute in eternity, and acting through His action, and His action is His attribute in eternity. The agent is Allah, Glory be to Him, and His action is His attribute in eternity, and the object acted upon is created, and Allah's action, the Exalted, is not created, and His attributes are eternal, neither created nor originated. So, whoever says that they are created or originated, or hesitates about them, or doubts them, he is an unbeliever in Allah the Exalted."

21) **Al-Ḥāfiẓ Shams al-Dīn al-Dhahabī (d. 748 AH)**

The Shāfiʿī hadith scholar known as **al-Ḥāfiẓ Shams al-Dīn al-Dhahabī (d. 748 AH)** mentioned in his *al-Mushtabih fī al-Rijāl* (p. 137):

أبو مالك نصران بن نصر الختلي، روى الفقه الأكبر لأبي حنيفة، عن علي بن الحسن الغزالي، وعنه أبو عبد الله الحسين الكاشغري

"Abū Mālik Naṣrān ibn Naṣr al-Khatlī. **He transmitted al-Fiqh al-Akbar of Abū Hanīfa**, from 'Alī ibn al-Ḥasan al-Ghazzāl, and from him Abū 'Abd Allāh al-Ḥussain al-Kāshgharī."

22) **Imām 'Abd al-Qādir al-Qurashī (d. 775 AH)**

Imām 'Abd al-Qādir al-Qurashī (d. 775 AH) mentioned in his *al-Jawāhir al-Muḍiyya fī Ṭabaqāt al-Ḥanafīyya* (1/332):

عبد المؤمن بن محمد بن محمد بن أحمد بن عيسى أبو الفضل القاضي راوي الفقه الأكبر للإمام أبي حنيفة عن - 903
أبي مطيع الحكم بن عبد الله البلخي عن الإمام

903 – “Abd al-Mu’min ibn Muḥammad ibn Muḥammad ibn Aḥmad ibn ‘Īsā Abū al-Faḍl al-Qāḍī, the transmitter *of al-Fiqh al-Akbar of Imam Abū Ḥanīfa*, from Abu Muṭī‘ al-Ḥakam ibn ‘Abd Allāh al-Balkhī, from the Imam.”

Also on 2/471:

ثُمَّ فِي قَوْلِهِ وَعَدَمَ التَّكْفِيرِ بِمَا أَيْ بِكَبِيرَةٍ رَدَّ عَلَى الْخَوَارِجِ وَقَوْلُهُ وَعَدَمَ التَّكَلُّمِ فِي اللَّهِ بِشَيْءٍ يَعْنِي فِي صِفَاتِ اللَّهِ كَذَا ذَكَرَهُ الْكَرْدَرِيُّ وَفِيهِ بَحْثٌ إِذْ تَكَلَّمَ الْإِمَامُ عَلَى الصِّفَاتِ فِي الْفِقْهِ الْأَكْبَرِ وَغَيْرِهِ وَالْمَسْئَلَةُ تَنَازَعٌ فِيهَا أَهْلُ السُّنَّةِ وَالْمُعْتَزَلَةُ حَيْثُ أَثْبَتَهَا الْأَوَّلُونَ قَائِلِينَ بِأَنَّهَا قَدِيمَةٌ لَا عَيْنَ الدَّاتِ وَلَا غَيْرَهَا وَالْآخِرُونَ نَفَوْهَا تَحَرُّزًا مِنْ تَعَدُّدِ الْقَدَمَاءِ فَيَنْبَغِي حَمْلَ كَلَامِ الْإِمَامِ عَلَى نَفْيِ الْكَلَامِ فِي كُنْهِ ذَاتِهِ وَصِفَاتِهِ أَوْ عَلَى نَفْيِهِ فِيهِمَا مُطْلَقًا بِمُجَرَّدِ الدَّلَالَةِ الْعَقْلِيَّةِ فَفِيهِ رَدٌّ عَلَى الْحُكَمَاءِ وَبَعْضِ الْجُهَلَةِ مِنَ الْمُتَصَوِّفَةِ الْقَائِلِينَ بِوَحْدَةِ الْوُجُودِ وَالْإِتِّحَادِ

“Then in his statement ‘and not declaring one an unbeliever because of it,’ meaning because of a major sin, is a refutation of the Khārijites. His statement ‘and not speaking about Allah regarding anything’ means regarding the attributes of Allah – thus al-Kardarī mentioned it. There is discussion about this, since the **Imam (Abū Ḥanīfa) spoke about the attributes in al-Fiqh al-Akbar** and elsewhere. The issue was disputed between the People of the Sunna [Ahl al-Sunna] and the Mu‘tazila, where the former affirmed them, saying that they are eternal, neither identical to the essence nor other than it, while the latter negated them to avoid multiple eternals. The Imam’s statement should be understood as negating speech about the essence of His being and His attributes or negating it regarding both absolutely through mere rational inference. In this there is a refutation of the philosophers and some of the ignorant among the Sufis who hold the unity of existence [waḥdat al-wujūd] and union.”

23) Imam Akmal al-Dīn al-Bābartī (d. 786 AH)

Imam Akmal al-Dīn al-Bābartī (d. 786 AH) mentioned in his commentary on Imam Fakhr al-Islam al-Bazdawī’s (d. 482 AH) *Kanz al-wuṣūl*, entitled *al-Taqrīr* (1/97-98), the following commentary:

Al-Bazdawi said:

وقد صنف أبو حنيفة - رحمه الله - في ذلك كتاب الفقه الأكبر " ، وذكر فيه إثبات الصفات، وإثبات تقدير الخير والشر من الله - تعالى -، وأن ذلك كله بمشيئته، وأثبت الاستطاعة مع الفعل وأن أفعال العباد مخلوقة بخلق الله إياها كلها، ورد القول بالأصلح .

"Abū Ḥanīfa - may Allah have mercy on him - authored on this subject the book al-Fiqh al-Akbar, and he mentioned in it the affirmation of the [divine] attributes, the affirmation of the predestination of good and evil from Allah - the Exalted - and that all of this is by His will. He affirmed capability [istiṭā'a] with the action and that the actions of servants are created by Allah's creating all of them, and he rejected the doctrine of al-aṣḥā [divine obligation to do what is most beneficial]."

[الشرح]:

[Commentary by al-Bābartī]:

صنف أبو حنيفة رحمه الله - في التوحيد والصفات الفقه الأكبر وسماه الأكبر؛ لأن شرف العلم بحسب شرف المعلوم، ولا معلوم أكبر من ذاته وصفاته تعالى . وذكر في إثبات الصفات : لم يزل ولا يزال بصفاته وأسمائه لم تحدث له صفة ولا اسم فمن قال : إنها مخلوقة محدثة أو وقف فيها أو شك فيها فهو كافر

"Abū Ḥanīfa, may Allah have mercy on him, authored al-Fiqh al-Akbar on tawḥīd [monotheism] and the divine attributes, and he called it al-Akbar [the Greater] because the nobility of knowledge is according to the nobility of what is known, and there is nothing known greater than His essence and attributes, the Exalted. He mentioned in the affirmation of the attributes: 'He has always been and will always be with His attributes and names. No attribute or name was originated for Him. So whoever says that they are created and originated, or hesitates about them, or doubts them, is an unbeliever.'

وذكر فيه (أيضا إثبات الخير والشر، فقال : يجب أن تقول أمنت بالله وملائكته وكتبه ورسله والقدر خيره وشره من الله تعالى

He also mentioned in it the affirmation of good and evil, saying: 'You must say: I have believed in Allah, His angels, His books, His messengers, and in predestination - its good and evil are from Allah, the Exalted.'

وذكر فيه أيضا أن أفعال العباد وكسبهم على الحقيقة والله - تعالى - خالقها وكلها بمشيئة الله وعلمه وقضائه وقدره والطاعات منها بحبته ورضاه والمعاصي بدوئها . وأما مسألة الاستطاعة، ورد القول بالأصلح، فلم يوجد في الفقه الأكبر، فلم يكن قول الشيخ : وأثبت الاستطاعة» عطفًا (*) (بل ابتداء) كلام، وكذلك قوله : ورد القول بالأصلح ولكن فيه تعقيد لفظي

He also mentioned in it that the actions of servants and their acquisitions are in reality created by Allah - the Exalted - and all of them are by Allah's will, knowledge, decree, and predestination. The acts of obedience among them are with His love and pleasure, while the acts of disobedience are without them. As for the issue of capability [istiṭā'a] and the rejection of the doctrine of al-aṣḥāḥ [divine obligation to do what is most beneficial], these were not found in al-Fiqh al-Akbar. Therefore, the Shaykh's statement and 'he affirmed capability' was not a conjunction but rather the beginning of a [new] statement, and likewise his statement 'and he rejected the doctrine of al-aṣḥāḥ,' but there is verbal complexity in it."

24) Imam Badr al-Dīn al-Zarkashī (d. 794 AH)

The Shāfi'ī hadith scholar known as **Imam Badr al-Dīn al-Zarkashī (d. 794 AH)** mentioned the following in his Tashnīf al-Masāmi' bi Jam' al-Jawāmi' li Tāj al-Dīn al-Subkī (4/844-845):

أي خلافا لبعض المبتدعة في قدحهم في أئمة الدين واختلافهم عليهم ما يزيرون بالمسلمين، وكلهم رضي الله عنهم بريؤون من العقائد الفاسدة، وجلالتهم في الإسلام وعظمتهم في النفوس أقوى دليل على ذلك، بل انتدبوا للرد على أهل البدع والضلال، وقد صنف الشافعي (كتاب القياس) رد فيه على من قال بقدوم العالم من الملحدين وكتاب (الرد على البراهمة) وغير ذلك، وأبو حنيفة كتاب (الفقه الأكبر) وكتاب (العالم والمتعلم) رد فيه على المخالفين، وكذلك مالك سئل عن مسائل

من هذا العلم فأجاب فيها بالطريق القويم، وكذلك الإمام أحمد رضي الله عنه، وكان قد امتحن بالداهية الصماء فنجاه الله سبحانه وتعالى وثبته وكان كلامه في هذا العلم كأكل الميتة على قدر الضرورة حسماً لمادة الفساد

“That is, contrary to some innovators [mubtadi'a] in their criticism of the Imams of the religion and their disagreement with them in ways that disgrace the Muslims. All of them, may Allah be pleased with them, are innocent of corrupt creeds ['aqā'id], and their majesty in Islam and their greatness in people's hearts is the strongest evidence of that. Rather, they undertook to refute the people of innovation [bid'a] and misguidance [ḍalāl]. Al-Shāfi'ī wrote Kitāb al-Qiyās, in which he refuted those among the atheists who said the world is eternal, and the book al-Radd 'alā al-Barāhima [The Refutation of the Brahmins], and other works. **Abū Hanīfa [wrote] the book al-Fiqh al-Akbar and the book al-'Ālim wa al-Muta'allim, in which he refuted the opponents.** Likewise, Mālik was asked about issues from this knowledge and answered them according to the straight path. Likewise, Imam Aḥmad, may Allah be pleased with him, was tested by the silent calamity and Allah Almighty saved and strengthened him. His speech in this knowledge was like eating carrion according to necessity, to cut off the source of corruption.”

Al-Zarkashī also said in his al-Baḥr al-Muḥīṭ fī Uṣūl al-Fiqh (1/37-38):

وَلِذَلِكَ قَالَ الْحَلِيمِيُّ فِي «الْمِنْهَاجِ»: إِنَّ تَخْصِصَ اسْمِ الْفِقْهِ بِهَذَا الْإِصْطِلَاحِ حَدِيثٌ. قَالَ: وَالْحَقُّ أَنَّ اسْمَ الْفِقْهِ يَعْْمُ جَمِيعَ الشَّرِيعَةِ الَّتِي مِنْ جُمْلَتِهَا مَا يُتَوَصَّلُ بِهِ إِلَى مَعْرِفَةِ اللَّهِ، وَوَحْدَانِيَّتِهِ، وَتَقْدِيسِهِ، وَسَائِرِ صِفَاتِهِ، وَإِلَى مَعْرِفَةِ أَنْبِيَائِهِ، وَرُسُلِهِ عَلَيْهِمُ السَّلَامُ، وَمِنْهَا عِلْمُ الْأَحْوَالِ، وَالْأَخْلَاقِ، وَالْأَدَابِ، وَالْقِيَامِ بِحَقِّ الْعُبُودِيَّةِ وَغَيْرِ ذَلِكَ. قُلْتُ: وَلِهَذَا صَنَّفَ أَبُو حَنِيفَةَ كِتَابًا فِي «أَصُولِ الدِّينِ وَسَمَاهُ» «الْفِقْهَ الْأَكْبَرَ».

“And for this reason, al-Ḥalīmī said in al-Minhāj: Indeed, the specification of the name jurisprudence [fiqh] to this technical usage is a recent development. He said: And the truth is that the name jurisprudence [fiqh] encompasses the entire Sharī'a, which includes amongst its totality that by which one arrives at knowledge of Allah, and His unity, and His sanctification, and the rest of His attributes, and at knowledge of His Prophets and Messengers, peace be upon them, and from it is the science of spiritual states, ethics, proper conduct, and fulfilling the rights of servitude and other than that. I say: And for this reason **Abū**

Ḥanīfa composed a book on the principles of religion and named it Al-Fiqh al-Akbar."

**25) Imam Muḥammad al-Kardārī (d. 827 AH) and
26) Muḥammad ibn ‘Abd al-Sattār al-Kardārī al-Barātqīnī (d. 642 AH)**

Imam Muḥammad ibn Muḥammad al-Kardārī²⁹ (d. 827 AH)³⁰ said in his *Manāqib al-Imām al-A‘ẓam* (1/107-108):

²⁹ The given Arabic quote from Imam Muḥammad ibn Muḥammad al-Kardārī is found in his *Manāqib al-Imām al-A‘ẓam*, *Dā‘irat al-Ma‘ārif al-Nizāmiyya*. Hyderabad Deccan: Editorial Board Press, 1321 AH, (1: 107–8).

³⁰ Quoted by Imam ‘Alī ibn Sulṭān al-Qārī (d. 1014 AH) in his *al-Aṭhmār al-Janiyya fī Asmā’ al-Ḥanafīyya* (1/151-152). It is also mentioned in *al-Jawāhir al-Muḍiyya fī Ṭabaqāt al-Ḥanafīyya* (2/461) by Ibn Abī al-Wafā’ (d. 775 AH). Abū al-Ḥasanāt Muḥammad ‘Abd al-Ḥayy al-Laknawī (d. 1304 AH) said in his *Al-Fawā'id al-Bahiyya fī Tarājim al-Ḥanafīyya* (pp. 187-188):

محمد بن محمد بن شهاب بن يوسف الكردي البريقي الخوارزمي الشهير بالبزري صاحب الفتاوي المسماة بالوجيز المعروفة بالبززية كان من أفراد الدهر في الفروع والأصول وحاز قصبات السبق في العلوم أخذ عن أبيه ومهر واشتهر في بلاده وكان في بلدة سراي قريب نهر آتل ثم رحل إلى بلدة قريم بلدة خارج ترخان في ساحل النهر المذكور وقام بها سنين وناظر فيها الأئمة الأعلام ودارس الفقهاء ثم رجع إلى بلاده ثم رحل إلى بلاد الروم وتباحث فيها مع شمس الدين الفناري وجمع الوجيز قبل دخوله في الروم قال في آخر كتاب الإجارة تم وقد مضى جزء من الليل في أول ربيع الأول سنة ست وثمانمائة وله كتاب في مناقب الإمام الأعظم نافع في الغاية يشتمل على المطالب العالية ومات في أواسط رمضان سنة سبع وعشرين وثمانمائة. (قال الجامع) طالعت الفناري البززية فوجدته مشتملا على مسائل يحتاج إليها مما يستمد عليها.

“Muhammad ibn Muhammad ibn Shihāb ibn Yūsuf al-Kardārī al-Barīqīnī al-Khawārizmī known as al-Bazzāzī, author of the legal opinions called al-Wajīz, known as al-Bazzāziyya. He was among the unique individuals of his time in jurisprudential branches and principles, and he gained the lead in the sciences. He learned from his father, became skilled, and became famous in his lands. He was in the city of Sarāy near the Āthil river, then he travelled to the city of Qarīm, a city outside Tarkhān on the shore of the aforementioned river, and he stayed there for years, debating with the leading scholars and studying with the jurists. Then he returned to his lands, then travelled to the lands of Rūm and discussed there with Shams al-Dīn al-Fanārī. He compiled al-Wajīz before entering Rūm. He said at the end of the book of leasing: "It is completed, and part of the night has passed on the first of Rabī‘ al-Awwal in the year eight hundred and six." He has a book on the virtues of the Greatest Imam (Abū Ḥanīfa) that is

قال الكردي: فإن قلت: ليس لأبي حنيفة كتاب مصنف، قلت: هذا كلام المعتزلة، ودعواهم أنه ليس له في علم الكلام تصنيف، وغرضهم بذلك نفي أن يكون «الفقه الأكبر»، وكتاب «العالم والمتعلم» له؛ لأنه صرح فيه بأكثر قواعد أهل السنة، ودعواهم أنه كان من المعتزلة، وذلك الكتاب لأبي حنيفة البخاري، وهذا غلط صريح، فإني رأيت بخط العلامة مولانا شمس الملة والدين الكردي البراتقيني العماري هذين الكتابين، وكتب فيهما أنهما لأبي حنيفة وقد تواطأ على ذلك جماعة كثيرة من المشايخ، انتهى.

“If you say: Abū Ḥanīfa has no authored book, I say: **This is the speech of the Mu‘tazila**, and their claim that he has no composition in the science of theology, and their purpose in this is to deny that al-Fiqh al-Akbar and the book al-‘Ālim wa-l-Muta‘allim belong to him; because he explicitly stated in it most of the principles of the People of the Sunna, **and their claim that he was from the Mu‘tazila, and that the book belongs to Abū Ḥanīfa al-Bukhārī, and this is a clear error**, for I saw in the handwriting of the greatly learned scholar, Mawlana Shams al-Milla wa-l-Dīn al-Kardārī al-Barāṭqīnī al-‘Imādī (d. 642 AH)³¹ **these two books, and he wrote in them that they both belong to Abū Ḥanīfa, and a large group of the Shaykhs have agreed upon this**, [his words] end.”

extremely beneficial and contains lofty subjects. He died in the middle of Ramadan in the year eight hundred and twenty-seven (AH). (The compiler said): Al-Fanārī examined al-Bazzāziyya and found it containing issues that are needed from what is derived from it.”

³¹ Ṣalāḥ al-Dīn al-Ṣafadī (d. 764 AH) said in his al-Wāfi bi-l-Wafayāt (3/209):

البراتقيني مُحَمَّد بن عبد الستار بن مُحَمَّد العِمَادِي الكردي البراتقيني بِالْبَاءِ الْمُوَحَّدَةِ وَبَعْدَ الرَّاءِ أَلْفٌ بَعْدَهَا ثَاءٌ مِثْلُ ثَلَاثَةِ الْحُرُوفِ وَقَافٌ بَعْدَهَا يَاءٌ آخِرُ الْحُرُوفِ وَنُونٌ وَبِرَاتِقِينَ قَصَبَةً مِنْ قِصَبَاتِ كُرْدٍ مِنْ أَعْمَالِ جِجَانِيَةِ خَوَارِزْمِ الْإِمَامِ الْعَلَامَةِ شَمْسِ الدِّينِ أَبُو الْوَحْدَةِ كَانَ أَسْتَازَ الْأَيْمَةِ عَلَى الْأُطْلَاقِ بَرَعَ فِي الْمَذْهَبِ وَأَصُولِهِ تَوَفَّى سَنَةَ اثْنَتَيْنِ وَأَرْبَعِينَ وَسِتْ مِائَةٍ

“Al-Barāṭqīnī: Muḥammad ibn ‘Abd al-Sattār ibn Muḥammad al-‘Imādī al-Kardārī al-Barāṭqīnī - with the bā’ with a single dot, and after the rā’ an alif followed by a tā’ with two dots above as the third letter, and a qāf followed by a yā’ as the last letter and a nūn. Barāṭqīn is a township among the townships of Kardar from the districts of Jurjāniyya of Khwārazm. The Imam, the scholar, Shams al-Dīn Abū al-Waḥda. He was the teacher of the Imams absolutely. He excelled in the (Hanafi) madhhab and its principles. He died in the year six hundred and forty-two.”

27) Al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Dimashqī (d. 842 AH)

The Shāfiʿī hadith scholar known as **al-Ḥāfiẓ Ibn Nāṣir al-Dīn al-Dimashqī (d. 842 AH)** mentioned in his Tawḍīḥ al-Mushtabih (2/207):

قَالَ: أَبُو مَالِكٍ نَصْرَانُ بْنُ نَصْرٍ الْخَتَلِيّ، رَوَى "الْفَقْهَ الْاَكْبَرَ" لِأَبِي حَنِيفَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْغَزَالِ، وَعَنْهُ أَبُو عَبْدِ اللَّهِ الْكَاشْغَرِيُّ. قُلْتُ: الرَّاَوِي عَنْ الْخَتَلِيِّ هَذَا هُوَ الْحُسَيْنُ بْنُ أَبِي الْحُسَيْنِ الْمَلْقَبِ بِالْفَضْلِ الْكَاشْغَرِيُّ.

“He said: Abū Mālīk Naṣrān ibn Naṣr al-Khatlī transmitted **al-Fiqh al-Akbar of Abū Ḥanīfa** from ‘Alī ibn al-Ḥasan al-Ghazzāl, and from him Abū ‘Abd Allāh al-Ḥussain al-Kāshgharī. I say: The transmitter from this al-Khatlī is al-Ḥussain ibn Abī al-Ḥasan, nicknamed al-Faḍl al-Kāshgharī.”

28) Al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī (d. 852 AH)

The Shāfiʿī hadith scholar known as **al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī (d. 852 AH)** said in his Tabṣīr al-Muntabih bi-Taḥrīr al-Mushtabih (1/298):

أَبُو مَالِكٍ نَصْرَانُ بْنُ نَصْرٍ الْخَتَلِيّ، رَوَى الْفَقْهَ الْاَكْبَرَ لِأَبِي حَنِيفَةَ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْغَزَالِ، وَعَنْهُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ الْكَاشْغَرِيُّ.

“Abū Mālīk Naṣrān ibn Naṣr al-Khatlī. **He transmitted al-Fiqh al-Akbar of Abū Ḥanīfa**, from ‘Alī ibn al-Ḥasan al-Ghazzāl, and from him Abū ‘Abd Allāh al-Ḥussain al-Kāshgharī.

قلت: وفي أنساب السمعاني

نَصْرُ بْنُ مُحَمَّدٍ الْفَقِيهَ الْحَنْفِيّ شَرْحَ الْقُدُورِيِّ، فَمَا أَدْرِي هُوَ ذَا أَوْ آخَر. انتهى

I say: And in the Ansāb of al-Sam‘ānī: Naṣr ibn Muḥammad, the Ḥanafī jurist, [who] commented on al-Qudūrī. I do not know whether this is the same person or another. [End quote].”

29) Imam Badr al-Dīn al-‘Aynī (d. 855 AH)

Imam Badr al-Dīn al-‘Aynī (d. 855 AH) said the following in his ‘Umdat al-Qārī (1/107):

وَقَدْ ثَبَّتَ أَنَّ الْإِيمَانَ هُوَ التَّصَدِيقُ الْقَلْبِيُّ وَقَدْ أَتَى بِهِ فَيَكُونُ مُؤْمِنًا وَإِنْ لَمْ يَعْرِفِ الدَّلِيلَ وَنَظَرَ هَذَا الْإِحْتِجَاجَ مَا رَوَى أَنَّ أَبَا حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى لَمَّا قِيلَ لَهُ مَا بَالُ أَقْوَامٍ يَقُولُونَ يَدْخُلُ الْمُؤْمِنُ النَّارَ فَقَالَ لَا يَدْخُلُ النَّارَ إِلَّا الْمُؤْمِنُ فَقِيلَ لَهُ وَالْكَافِرُ فَقَالَ كُلُّهُمْ مُؤْمِنُونَ يَوْمَئِذٍ كَذَا ذَكَرَهُ فِي الْفِقْهِ الْأَكْبَرِ فَقَدْ جَعَلَ الْكَافِرَ مُؤْمِنًا فِي الْآخِرَةِ لَوْجُودِ التَّصَدِيقِ مِنْهُمْ وَالْكَافِرُ أَيْضًا عِنْدَ الْمَوْتِ يَصِيرُ مُؤْمِنًا لِأَنَّهُ بِمَعَايِنَةِ مَلِكِ الْمَوْتِ وَأَمَارَاتِ عَذَابِ الْآخِرَةِ يَضْطَرُّ إِلَى التَّصَدِيقِ إِلَّا أَنَّ الْإِيمَانَ فِي الْآخِرَةِ وَعِنْدَ مُعَايِنَةِ الْعَذَابِ لَا يُفِيدُ حُصُولَ ثَوَابِ الْآخِرَةِ وَلَا يَنْدَفِعُ بِهِ عُقُوبَةُ الْكُفْرِ وَهَذَا هُوَ الْمَعْنَى مِنْ قَوْلِ الْعُلَمَاءِ

“It has been established that faith [īmān] is heartfelt belief [taṣdīq], and he has brought it, so he becomes a believer even if he does not know the evidence. Similar to this argument is what is narrated that **Abū Ḥanīfa**, may Allah Most High have mercy on him, when it was said to him: ‘What about people who say the believer enters the Fire?’ he said: ‘No one enters the Fire except the believer.’ It was said to him: ‘What about the unbeliever?’ He said: ‘All of them are believers on that day.’ **This is mentioned in al-Fiqh al-Akbar.** He made the unbelievers believers in the Hereafter due to the existence of belief from them.³² The unbeliever also becomes a believer at death because by witnessing the angel of death and the signs of punishment in the Hereafter, he is compelled to believe. However, faith in the Hereafter and when witnessing punishment does not benefit in obtaining the

³² Imam Abū Ḥanīfa’s basis for this is from the Qur’an 40:84:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ. وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

“And when they saw Our punishment, they said, ‘We believe in Allah alone and disbelieve in that which we used to associate with Him.’”

reward of the Hereafter, nor does it ward off the punishment of unbelief. This is the meaning of the scholars' statement.”

30) Imam Qāsim ibn Quṭlūbughā (802 - 879 AH)

Imam Zayn al-Dīn Qāsim ibn Quṭlūbughā (802 - 879 AH) in his work on Hanafi scholars known as Tāj al-Tarājim (1/332, The Crown of Biographies), mentioned one recension of al-Fiqh al-Akbar as follows:

[الحكم بن عبد الله، أبو مطيع البلخي - 333]

“[333 - al-Ḥakam ibn 'Abd Allāh, Abū Muṭī' al-Balkhī]

أبو مطيع البلخي.

Abū Muṭī' al-Balkhī.

روى كتاب "الفقه الأكبر" عن أبي حنيفة.

He narrated the book al-Fiqh al-Akbar [The Greater Jurisprudence] from Abū Ḥanīfa.

قلت: هو الحكم بن عبد الله بن مَسْلَمَةَ بن عبد الرحمن، القاضي، الفقيه. يروي عن ابن عون، وهشام بن حسان، ومالك بن أنس، وإبراهيم بن طهمان.

I say: He is al-Ḥakam ibn 'Abd Allāh ibn Maslama ibn 'Abd al-Raḥmān, the judge, the jurist. He narrates from Ibn 'Awn, Hishām ibn Ḥassān, Mālik ibn Anas, and Ibrāhīm ibn Ṭahmān.

وعنه: أحمد بن منيع، وغيره.

From him [narrated]: Aḥmad ibn Manī', and others.

تفقه عليه أهل بلاده.

The people of his land learned jurisprudence from him.

وكان ابن المبارك يجله لدينه وعلمه

Ibn al-Mubārak used to revere him for his religion and knowledge.

مات سنة سبع وتسعين ومائة عن أربع وثمانين سنة، بعد ما ولي قضاء بلخ

He died in the year one hundred and ninety-seven at the age of eighty-four, after he had served as judge of Balkh.

وجاء كتاب الخليفة ليقرأ وفيه لولي العهد: {وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا} (مريم:12) فسمع أبو مطيع، فدخل على الوالي وقال: بلغ من خطر الدنيا أنا نكفر بسببها" وكرر ذلك مرارا حتى بكى الأمير وقال: إني معك ولكن اجترئ بالكلام، فتكلم وكن مني آمنا.

A letter came from the Caliph to be read, and in it for the heir apparent was [the verse]: "And We gave him wisdom while yet a child" (Maryam:12). Abū Muṭī' heard this, so he entered upon the governor and said: "Has the danger of this world reached such a point that we commit disbelief because of it?" He repeated this several times until the Amīr wept and said: 'I am with you, but I dare to speak out. So, speak and be safe from me.'

فذهب يوم الجمعة فارتقى المنبر ثم قال: يا معشر المسلمين! وأخذ بلحيته وبكى؛ وقال: بلغ من خطر الدنيا أن تجرّ إلى الكفر. من قال: {وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا} غير يحى فهو كافر. فضج أهل الجامع بالبكاء. وهرب اللذان قدما بالكتاب

He went on Friday and ascended the pulpit, then said: 'O assembly of Muslims!' He took hold of his beard and wept, saying: 'Has the danger of this world reached

such a point that it drags [one] to disbelief? Whoever says, 'And We gave him wisdom while yet a child' about other than Yaḥyā is a disbeliever.' The people of the Jami (masjid) cried out in weeping, and the two who had brought the letter fled.

وكان أبو مطيع إذ ذاك قاضيًا.

Abū Muṭī' was a judge at that time.

وكان يذهب إلى فرضية التسبيحات الثلاث في الركوع والسجود.

He held the view that the three glorifications [tasbīḥāt] in bowing [rukū'] and prostration [sujūd] are obligatory.”

On the text known as al-Musāyara³³ there is also a gloss [ḥāshiya] by Imam Zayn al-Dīn Qāsim Quṭlūbughā al-Ḥanafī where he mentioned (p. 86):

(قوله وليس في كلام أبي حنيفة والمتقدمين التصريح بذلك) قلت بل هو في الفقه الأكبر المروي عن أبي حنيفة ومعناه فيما رواه الطحاوي عن أبي حنيفة وأبي يوسف ومحمد وان لم يقل صفات الفعل إذ لا يتوقف على هذا وسبأني بيانه إن شاء الله تعالى وصنف فيه أبو بكر أحمد بن إسحق بن صبيح الجوزجاني صاحب أبي سلميان الجوزجاني في كتاب الفرق والتمييز وصنف فيه أيضا محمد ابن أبي أسلم الأزدي ووفاته سنة ثمان وستين ومائتين ووفاة أبي منصور سنة ثلاث وثلاثين وثلاثمائة

³³ كتاب المسامرة للكمال بن أبي شريف بشرح المسامرة العلامة الكمال بن الهمام في علم الكلام رحمهم الله وعلى المسامرة أيضا حاشية للشيخ زين الدين قاسم الحنفي

Kitāb al-Musāmara by al-Kamāl ibn Abī Sharīf is a commentary on al-Musāyara by al-Allama, al-Kamāl ibn al-Humām on the science of theology [kalām], may Allah have mercy on them, and on al-Musāyara there is also a gloss [ḥāshiya, p. 86] by Shaykh Zayn al-Dīn Qāsim al-Ḥanafī.

"(His statement 'There is no explicit statement [taṣrīḥ] of this in the words of Abū Ḥanīfa and the predecessors [mutaqaddimīn]') I say: **Rather, it is in al-Fiqh al-Akbar transmitted from Abū Ḥanīfa**, and its meaning is in what al-Ṭahāwī transmitted from Abū Ḥanīfa, Abū Yūsuf, and Muḥammad, even if he did not say 'attributes of action [ṣifāt al-fi'l],' since it does not depend on this, and its clarification will come, Allah Most High willing. Abū Bakr Aḥmad ibn Ishāq ibn Ṣabīḥ al-Jūzjānī, the companion of Abū Sulaymān al-Jūzjānī, wrote about it in the book al-Farq wa'l-Tamyīz (The Distinction and Differentiation). Muḥammad ibn Abī Aslam al-Azdī also wrote about it, and his death was in the year 268 AH, while the death of Abū Maṣṣūr was in the year 333 AH."

31) Imam Ilyās ibn Ibrāhīm al-Sīnūbī (d. 891 AH)

Imam Ilyās ibn Ibrāhīm al-Sīnūbī³⁴ (d. 891 AH) said the following in his *Sharḥ al-Fiqh al-Akbar* (pp. 8).³⁵

³⁴ Shaykh Abū al-Ḥasanāt Muḥammad ‘Abd al-Ḥayy al-Laknawī (d. 1304 AH) said in his *Al-Fawā'id al-Bahiyya fī Tarājim al-Ḥanafīyya* (p. 49):

[إلياس بن إبراهيم] كان فاضلاً حديد الطبع شديد الذكاء سريع الكتابة كتب مختصر القدوري في يوم واحد وحواشي شرح الشمسية للسيد في ليلة واحدة خفيف الروح كثير المزاح حصل أشتات العلوم وبرز في المعقول والمفهوم صار مدرساً بروسا في عهد السلطان مراد خان ومات بها. ومن تصانيفه شرح الفقه الأكبر في الكلام للإمام الأعظم أبي حنيفة.

“[Ilyās ibn Ibrāhīm] was virtuous, sharp-tempered, extremely intelligent, and quick in writing. He wrote the *Mukhtaṣar al-Qudūrī* in one day and the marginal notes on the commentary of al-Shamsiyya by al-Sayyid in one night. He was light-spirited and much given to joking. He mastered the scattered sciences and excelled in the rational and the comprehensible. He became a teacher in Bursa during the reign of Sultan Murād Khān and died there. Among his works is a commentary on al-Fiqh al-Akbar on theology by the Greatest Imam Abū Ḥanīfa.

(قال الجامع) ذكر صاحب الكشف عند ذكر شرح الفقه الأكبر واليأس بن إبراهيم السينوي شرحه شرحاً مفيداً.

(The compiler said) The author of al-Kashf mentioned, when discussing the commentators of al-Fiqh al-Akbar, that Ilyās ibn Ibrāhīm al-Sīnūbī commented on it with a beneficial commentary.”

³⁵ Critical edition by Fathī Karīm Qāzānj (Erzurum, 1991). ³⁵ I also consulted the following manuscript copy since one word in the printed edition had an error in its copying from other manuscripts: Ilyās ibn Ibrāhīm al-Sīnūbī, *Sharḥ al-Fiqh al-Akbar* (d. 891/1486), MS Konya

الْحَمْدُ لِلَّهِ الَّذِي حَقَّقَ نَفَرًا مِنْ عِبَادِهِ لِيَتَفَقَّهُوا فِي الْأُمُورِ الدِّينِيَّةِ وَخَصَّصَهُمْ بِاسْتِنْبَاطِ الْعَقَائِدِ مِنَ الْأَدْلَةِ الْيَقِينِيَّةِ وَالصَّلَاةِ عَلَى مَنْ أَقَامَ مَتْنُ الْإِسْلَامِ بِشَرْحِهِ وَفَصْلِهِ وَأَظْهَرَ دِينَ الْحَقِّ كُلَّهُ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ بِهِمْ أُقِيمَ شَعَائِرُ الشَّرْعِ بِحِفْظِ الْعَقَائِدِ وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ فِي الْمَصَادِرِ وَالْمَوَارِدِ.

“Praise be to Allah who has enabled a group of His servants to gain deep understanding in religious matters and has specially chosen them to derive beliefs from certain proofs, and prayers upon the one who established the foundation of Islam through his explanation and clarification, and manifested the entire true religion, and upon his family and companions through whom the rites of the Shari’a were established by preserving the beliefs, and upon those who followed them with excellence in sources and resources.

وَبَعْدُ فَيَقُولُ الْعَبْدُ الْفَقِيرُ الْيَاسُ بْنُ إِبْرَاهِيمَ السِّنُوبِيِّ عَصَمَهُ اللَّهُ تَعَالَى مِنَ الزَّيْغِ وَالتَّغَايِي

After this, the poor servant Ilyās ibn Ibrāhīm al-Sīnūbī - may Allah Almighty protect him from deviation and foolishness - says:

لَمَّا كَانَ كِتَابُ الْفَقْهِ الْأَكْبَرِ مِمَّا ثَبَتَ بِالْإِسْنَادِ الصَّحِيحِ الْأَشْهَرِ أَنَّهُ مِنْ إِنْشَاءِ اللَّهِ الْإِمَامِ الْمُقَدَّمِ وَالهَيْمَامِ الْمُكَرَّمِ سِرَاجِ الْأُمَّةِ وَمُقْتَدَى الْأَئِمَّةِ مَنْ عَظَّمَ الْوَسِيعَةَ السَّابِقِ فِي تَدْوِينِ عِلْمِ الشَّرِيعَةِ مُحْيِي سُنَّةِ رَسُولِ اللَّهِ الْكَرِيمِ الْوَفِيِّ أَبُو حَنِيفَةَ الثُّعْمَانُ بْنُ ثَابِتٍ الْكُوفِيُّ رَضِيَ اللَّهُ عَنْهُ وَعَمَّنْ دَخَلَ فِي طَرِيقَتِهِ وَانْتَحَلَ نَحْلَهُ وَمَا نُقِلَ عَنْ بَعْضِ سَفَلَةِ الْمُعْتَزَلَةِ وَجَهْلَةِ الْمُعْتَزَلَةِ أَنَّ الْإِمَامَ أَبَا حَنِيفَةَ لَيْسَ لَهُ كِتَابٌ فِيمَا يَتَعَلَّقُ بِمَعْرِفَةِ الْبَارِي وَأَنَّ هَذَا الْكِتَابَ لِمُحَمَّدِ بْنِ يُوسُفَ الْمَعْرُوفِ بِأَبِي حَنِيفَةَ الْبُخَارِيِّ فَهُوَ غَلَطٌ صَرِيحٌ وَشَطَطٌ فَضِيحٌ.

Since the book *al-Fiqh al-Akbar* has been established by the most famous authentic [sahih] chain of transmission that it is from the composition of the foremost Imam and honoured leader, lamp of the community and exemplar of the Imams, one of

Regional Manuscripts Directorate [Konya Yazma Eserler Bölge Müdürlüğü], Regional Manuscripts Collection, BY0000004946, copied Rabī‘ al-Ākhir 1116 AH, 40 folios, 21 lines, folio 2a.

great bounty, the forerunner in the codification of the science of Islamic law, reviver of the Sunna of the noble and faithful Messenger of Allah, **Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī** - may Allah be pleased with him and with those who entered into his way and adopted his creed - and what has been transmitted from some of the lowly ones among the Mu'tazila and the ignorant ones among the Mu'tazila that Imam Abū Ḥanīfa has no book regarding knowledge of the Creator, and that this book belongs to **Muḥammad ibn Yūsuf known as Abū Ḥanīfa al-Bukhārī**, *this is a clear error and shameful deviation.*

اِخْتَلَقُوهُ مِنْ حَيْثُ أَنَّ هَذَا الْكِتَابَ فِيهِ إِبْطَالُ قَوَاعِدِهِمْ وَإِهْمَالُ عَقَائِدِهِمْ، وَزَعْمُهُمْ أَنَّ الْإِمَامَ مِنْ جُمْلَتِهِمْ وَمُنْخَرِطٌ مَعَهُمْ فِي زُمْرَتِهِمْ

وَكَفَاكَ شَاهِدًا عَلَى ذَلِكَ أَنَّ قَالَ الْعَلَامَةُ الْفَقِيهَ مُحَمَّدُ بْنُ مُحَمَّدٍ الْكَرْدَرِيُّ الشَّيْخُ بَابِنَ الْبَرْزِيِّ وَإِنِّي رَأَيْتُ بِحِطِّ الْعَلَامَةِ مَوْلَانَا شَمْسِ الْأَيْمَةِ وَالِدِينَ الْكَرْدَرِيَّ الْبَرْزَقِينِيَّ الْعِمَادِيَّ أَنَّ هَذَا الْكِتَابَ لِلْإِمَامِ أَبِي حَنِيفَةَ بَلَّغَهُ اللَّهُ تَعَالَى إِلَى الدَّرَجَاتِ الْمُنِيفَةِ وَقَدْ شَهِدَ عَلَى ذَلِكَ جَمَاعَةٌ كَثِيرَةٌ مِنَ الْمَشَائِخِ

They fabricated it [this claim] because this book contains the invalidation of their principles and the dismissal of their beliefs, and their claim that the Imam is among their number and enrolled with them in their group. Sufficient witness to this is what the greatly leaned scholar and jurist **Muḥammad ibn Muḥammad al-Kardarī (d. 827 AH)** famous as Ibn al-Bazzāzī said, and I have seen in the handwriting of the greatly leaned scholar, Mawlana **Shams al-A'imma wa al-Dīn al-Kardarī al-Barāzīqīnī al-Imādī** that this book belongs to Imam Abū Ḥanīfa - may Allah elevate him to the highest degrees - **and many groups of scholars have testified to this.**

وَقَدْ نَقَلَ صَاحِبُ الْكَشْفِ مَوْلَانَا عَبْدُ الْعَزِيزِ بْنُ أَحْمَدَ الْبُخَارِيُّ قَرِيبًا مِنَ النِّصْفِ مِنْ لَفْظِ الْعَذْبِ الْجَارِي.

The author of al-Kashf, our master 'Abd al-'Azīz ibn Aḥmad al-Bukhārī, has transmitted close to half of it from the pure flowing source.

ثُمَّ إِنَّهُ لِرَفَاهَةِ كَلِمَاتِهِ وَوَجَازَتِهِ، وَبُعْدِ عَهْدِهِ وَغَرَابَةِ طَوْرِهِ وَعَدَمِ اسْتِنْبَاطِهِ مِنْ كُتُبِ الْقَوْمِ بَلْ هُوَ فِي الصُّعُوبَةِ كَمِيلِ الْحَرَمِ: لَمْ يَسْتَعِدَّ لِشَرْحِهِ أَحَدٌ مِنَ الْفُضَلَاءِ وَلَمْ يَتَفَرَّغْ لِتَحْقِيقِهِ وَاحِدٌ مِنَ الْعُلَمَاءِ مَعَ كَوْنِهِ الْعُمْدَةِ فِي الْعَقَائِدِ وَالْكِفَايَةِ فِي الْفَوَائِدِ وَفِي التَّيَمُّنِ بِالْفَلَاظِهِ مَا يُدْفَعُ بِهِ النَّوَائِبُ وَيُسْتَمْطَرُّ بِهِ السَّحَابُ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

Then indeed, due to the elegance of its words and its conciseness, the distance of its era and the strangeness of its style, and the fact that it cannot be derived from the books of the [later] people, but rather it is in difficulty like the inclination of the sanctuary: none of the learned prepared to comment upon it, and not one of the scholars devoted himself to its verification, despite it being the pillar in matters of belief and the sufficiency in benefits, and in seeking blessing through its words there is that by which calamities are repelled and clouds are brought to rain. For the like of this let the worker's work.

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ وَإِنْ كُنْتُ مِنْ أَقَلِّ أَبْنَاءِ الزَّمَانِ فِيمَا بَيْنَ الْإِخْوَانِ لَا يُرْجَى لَهُ الْاِتِّصَابُ فِي مِثْلِ هَذَا الْخُطْبِ الْعَظِيمِ وَإِقَادُ نَارِهِ فِي اللَّيْلِ الْمُدْهِمِ إِلَّا أَنَّ اللَّهَ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ، وَيَجْعَلُ مِنْ عِبَادِهِ مَنْ يَسْتَنْبِطُ بِلا رِشَاءٍ فَخُصْتُ فِي بَحَارِهِ، وَغُصْتُ فِي تَيَّارِهِ فَشَرَحْتُ لَهُ شَرْحاً يُبَيِّنُ بَعْضَ مَا خَفِيَ مِنْ مَكْنُونَاتِهِ، وَشَيْئاً مِنْ مَخْرُونَاتِهِ آمِلاً بِهِ الْأَجْرَ الْجَزِيلَ فِي الْآجِلِ وَالثَّنَاءَ الْجَمِيلَ فِي الْعَاجِلِ

And in this let the competitors compete. Although I am among the least of the sons of this time among the brethren, not hoping for appointment in such a great affair and kindling its fire in the dark night, except that Allah supports with His victory whom He wills and makes from His servants those who derive without bribery. So, I plunged into its seas and dove into its currents, and I explained it with an explanation that clarifies some of what was hidden from its treasures and something from its stores, hoping for abundant reward in the hereafter and beautiful praise in this world.”

32) **Imam Ismā‘īl ibn Ishāq al-Khaṭīrī (lived before 761 AH)**

Imam Abū Ibrāhīm Ismā‘īl ibn Ishāq al-Khaṭīrī al-Ḥanafī said in the opening lines of his *Sharh al-Fiqh al-Akbar*³⁶:

³⁶ There is a manuscript in the Hacı Salim Ağa collection (no. 587, between folios 162-175) in the Süleymaniye Kütüphanesi (library) and it is dated 761 AH on the last folio.

الحمد لله مستحق الحمد قبل عباده وصلى الله على محمد وآله أجمعين أما بعد، فقد سألتكموني أكرمكم الله بالتقوى، أن أشرح لكم الفقه الأكبر الذي ينسب إلى أبي حنيفة رضي الله عنه بأسانيد صحيحة. فأجبت إلى ملتكمكم بعون الله وحسن توفيقه المعين والموفق لذلك

“Praise be to Allah, who deserves praise before His servants, and may Allah send prayers upon Muḥammad and his family all of them. As for what follows, you have asked me – may Allah honour you with piety – to explain to you al-Fiqh al-Akbar which is attributed to Abū Hanīfa, may Allah be pleased with him, through authentic chains of transmission [asānīd]. I have responded to your request with Allah's help and His good guidance, the Helper and the One who grants success for that.”

A work on Arabic manuscripts known as Tārīkh al-Turāth al-‘Arabī (3/41) edited by the late Fu’ād Sezgin, mentioned these details:

واسمه في مخطوطات أخرى أبو ابراهيم إسماعيل بن إسحاق الخطيرى، ربما عاش في القرن الخامس الهجرى

“His name in other manuscripts is Abū Ibrāhīm Ismā‘īl ibn Ishāq al-Khaṭīrī. **He perhaps lived in the fifth century AH.**”

If this is the case, then al- Khaṭīrī may have lived in the 5th century after Hijra.

There is also a copy in the King Sa‘ūd University Library. <http://makhtota.ksu.edu.sa/>, Manuscript no. 6452, 28 folios, 13 lines, 18×14 cm. The title page mentioned it was scribed in 912 AH.

33) Imam Ishāq al-Ḥakīm al-Rūmī (d. 950 AH)

Imam Ishāq al-Ḥakīm al-Rūmī³⁷ (d. 950 AH) in his Sharḥ al-Fiqh al-Akbar al-Musammā Mukhtaṣar al-Ḥikma al-Nabawiyya (Commentary on al-Fiqh al-Akbar called Summary of Prophetic Wisdom)³⁸ said the following in the opening lines:

الحمد لله رب العالمين والصلاة على محمد سيد المرسلين وآله وصحبه أجمعين

: أما بعد

فلما رأيت مسائل الكتب الكلامية، التي منها يتعلم الناس العقائد الدينية ويعلمونها في المدارس وغيرها، مخالفة لمسائل كتاب الفقه الأكبر الذي صنّفه أبو حنيفة رحمه الله، ورأيت الناس غافلين عن معاني مسائله، وهي التي كانت عليها عقيدة الصحابة والتابعين وغيرهم من المجتهدين. ويدل على صدق هذا ما قاله فخر الإسلام علي بنزوي رحمه الله في أصول الفقه، وهو قوله: العلم نوعان: علم

“Praise be to Allah, Lord of the worlds, and prayers upon Muḥammad, master of the messengers, and his family and companions all of them. As for what follows:

³⁷ Ibn al-‘Imād al-Ḥanbalī (d. 1089 AH) said in his Shadharāt al-Dhahab fī Akhbār man Dhahab (10/403):

وفيهما المولى إسحاق الرّومي أحد موالى الرّوم الطّبيب. كان نصرانيا طبيبا، وكان يعرف علم الحكمة معرفة تامة، وقرأ على المولى لطفى التّوقاني المنطق، والعلوم الحكمية، وبحث معه فيها، ثمّ انجذب كلامهم إلى العلوم الإسلامية، وقرّر عنده حقيقة الإسلام فاعترف وأسلم، ثم ترك الطّب، واشتغل بتصانيف الإمام حجّة الإسلام الغزالي، والإمام فخر الدّين الرازي، وداوم على العمل بالكتاب والسّنّة، وصنّف شرحا على «الفقه الأكبر» لأبي حنيفة، رضي الله عنه

“In this year [died] Mawlā Ishāq al-Rūmī, one of the Byzantine converts, the physician. He was a Christian physician, and he had complete knowledge of philosophy. He studied logic and the philosophical sciences under Mawlā Luṭfī al-Tawqānī and engaged in discussions with him about them. Then their conversation turned to the Islamic sciences, and he [Luṭfī] established for him the reality of Islam, so he acknowledged it and became Muslim. He then abandoned medicine and devoted himself to the works of Imam Ḥujjat al-Islām al-Ghazālī and Imam Fakhr al-Dīn al-Rāzī, and he persevered in acting according to the Book and the Sunna. He authored a commentary on *al-Fiqh al-Akbar of Abū Ḥanīfa*, may Allah be pleased with him.”

³⁸ Edited and prepared by Bajazid Nicević, Dār al-Kutub al-‘Ilmiyya, see p. 175, 1st edition, Beirut, 2015.

When I saw that the issues of the theological books, from which people learn religious beliefs and teach them in schools and elsewhere, were contrary to the issues of the **book al-Fiqh al-Akbar which Abū Ḥanīfa, may Allah have mercy on him, authored**, and I saw that people were heedless of the meanings of its issues, which were those upon which the belief of the Companions, the Successors, and others among the independent jurists [muṭtahidūn] was based. What indicates the truth of this is what Fakhr al-Islām ‘Alī al-Bazdawī,³⁹ may Allah have mercy on him, said in principles of jurisprudence [uṣūl al-fiqh]⁴⁰, which is his statement: Knowledge is of two types: knowledge..”

34) Imam Muḥammad ibn Bahā’ al-Dīn (d. 956 AH)

Imam Muḥammad ibn Bahā’ al-Dīn (d. 956 AH) said in his al-Qawl al-Faṣl Sharḥ al-Fiqh al-Akbar li’l-Imām al-A‘zam⁴¹ (p. 10):

وهو سراج امة محمد ومنهاج ملة أحمد الامام الاعظم والمقتدى المكرم المعظم أبو حنيفة الكوفي رفع الله له بعدد من اقتبس من نور علمه درجات وبارك له بقدر ما أحيا الشريعة المحمدية وأوضح السنة النبوية بركات وجعل رسمه مهبط الانوار كما جعل نفسه منبع العلوم والأسرار فالتعويل كل التعويل ليس إلا على ما جرى من لفظه المعبر وهو المختصر

³⁹ The editor said: Fakhr al-Islām ‘Alī al-Bazdawī: He is ‘Alī ibn Muḥammad ibn al-Hussain ibn ‘Abd al-Karīm al-Bazdawī, a jurist, legal theorist, hadith scholar, and exegete. He was born around the year 400 AH and died in the year 482 AH and was buried in Samarkand. Among his works are al-Mabsūṭ in eleven volumes, commentary on al-Jāmi‘ al-Kabīr by al-Shaybānī on the branches of Ḥanafī jurisprudence, Kashf al-Astār in exegesis [tafsīr], Kanz al-Wuṣūl ilā Ma‘rifat al-Uṣūl, and commentary on al-Jāmi‘ al-Ṣaḥīḥ by al-Bukhārī. See: Siyar A‘lām al-Nubalā’, previous source: vol. 18/602-603, and al-Fawā’id al-Bahiyya fī Tarājim al-Ḥanafīyya, previous source: pp. 209-211, and Mu‘jam al-Mu‘allifīn, previous source: vol. 2/p. 501.

⁴⁰ The editor said: It is the book Kanz al-Wuṣūl ilā Ma‘rifat al-Uṣūl, which is famous as Uṣūl al-Bazdawī. Ibn Khaldūn said in al-Muqaddima: As for the method of the Ḥanafīs, they wrote extensively on it, and among the best writings of the earlier scholars on it was the composition of Sayf al-Islām al-Bazdawī, one of their Imams, and it is comprehensive. Then came Ibn al-Sā‘atī from among the Ḥanafī jurists who combined the book ‘al-Iḥkām’ and the book of al-Bazdawī in two methods, and called his book ‘al-Badā’i’, so it came as one of the best and most innovative arrangements. On the book Uṣūl al-Bazdawī there are many commentaries, among the most famous of which is the commentary of ‘Alā’ al-Bukhārī called Kashf al-Asrār. See al-Muqaddima by Ibn Khaldūn p. 493, and Miftāḥ al-Sa‘āda wa-Miṣbāḥ al-Siyāda fī Mawḍū‘āt al-‘Ulūm, previous source: vol. 2/pp. 164-165.

⁴¹ Available here - <https://www.hakikatkitabevi.net/downloads/164.pdf>

المنسوب إليه الموسوم بـ (الفقه الأكبر فاردنا أن نفصل محملاته ونفتح مغلقاته لتسهيل استفادته وتعم فائدته مستمداً من روحانية الإمام ومستعينا بالله خالق الانام فجاء بحمد الله كتاباً جامعاً من فوائد الحكم فرائدها وحاوياً الجوامع الكلم مانعاً زوائدها مع تحقیقات لم يسبقني بها أحد من القوم فيما يحرونها ولا وقعت إليها إشارة في كتب يدرسونها.

“He is the lamp of the community of Muḥammad and the path of the nation of Aḥmad—the Great Imam, the honoured and revered exemplar, **Abū Ḥanīfa al-Kūfī**. May Allah raise for him degrees equal to the number of those who have taken from the light of his knowledge, and may He bless him with blessings according to how much he revived the Prophetic law [al-Sharī‘a al-Muḥammadiyya] and clarified the Prophetic Sunna. May He make his grave a place where divine lights descend, just as He made his soul a source of knowledge and secrets. Complete reliance is placed only on what has proceeded from his authoritative speech, which is the compendium attributed to him **called al-Fiqh al-Akbar**. We wanted to detail its meanings and unlock its complexities so that benefiting from it would be easy and its benefit would be general, seeking help from the spirituality of the Imam and seeking assistance from Allah, Creator of mankind. By Allah's praise, it came as a comprehensive book containing the unique gems of wisdom's benefits and encompassing comprehensive words while preventing superfluities, along with investigations that none of the scholars have preceded me in establishing, nor has any reference to them appeared in the books they study.”

35) **Imam Aḥmad Ṭāsh Kubrī Zādah (d. 968 AH)**

Imam Aḥmad ibn Muṣṭafā Ṭāsh Kubrī Zādah (d. 968 AH) said the following in his *Miftāḥ al-Sa'āda wa Miṣbāḥ al-Siyāda* (2/141):

قال المولى أحمد بن مصطفى المعروف بطاش كبرى زاده في مفتاح السعادة جزء 2، ص 141: إن أبا حنيفة رحمه الله تعالى تكلم في علم الكلام مثل كتاب «الفقه الأكبر» و «كتاب العالم والمتعلم» إذ صرح فيهما بأكثر مباحث علم الكلام، وما قبل إتحداً ليسا له بل لأبي حنيفة البخاري – فمن اختراعات المعتزلة زعموا منهم أن أبا حنيفة رحمه الله على مذهبهم، وقد قال العلامة حافظ الدين البرزاي في كتابه في مناقب أبي حنيفة رحمه الله: إني رأيت بخط العلامة مولانا شمس الدين الكردي البراتقيني العمادى هذين الكتابين، وكتب فيهما أنهما لأبي حنيفة، وقد تواطأ على ذلك جماعة كثيرة من المشايخ؛ مثل فخر الإسلام البزدوي ذكرهما في أصوله، ومثل الشيخ عبد العزيز البخاري ذكرهما في [شرحه لأصول فخر الإسلام].

"Abū Ḥanīfa, may Allah the Exalted have mercy upon him, spoke in the science of theology [kalām] such as in the book **al-Fiqh al-Akbar** and 'The Book of the Scholar and the Student' [Kitāb al-'Ālim wa-l-Muta'allim], where he explicitly addressed most of the topics of the science of theology [kalām]. **What has been said that these two [books] are not his but belong to Abū Ḥanīfa al-Bukhārī - this is an invention of the Mu'tazila** based on their claim that Abū Ḥanīfa, may Allah have mercy upon him, was upon their school of thought. The scholar **Ḥāfiẓ al-Dīn al-Bazzāzī** said in his book on the virtues of Abū Ḥanīfa, may Allah have mercy upon him: 'I saw in the handwriting of the scholar our master **Shams al-Dīn al-Kardārī al-Barātqīnī al-'Imādī** these two books, and he wrote in them that they belong to Abū Ḥanīfa, and a large group of shaykhs have agreed upon this; such as **Fakhr al-Islām al-Bazdawī** who mentioned them in his Principles [Uṣūl], and such as **Shaykh 'Abd al-'Azīz al-Bukhārī** who mentioned them in [his commentary on the Principles of Fakhr al-Islām].'"

36) Imam Abū al-Muntahā al-Maghniṣāwī (d. 1000 AH)

Imam Abū al-Muntahā al-Maghniṣāwī al-Ḥanafī (d. 1000 AH) said in his Kitāb Sharḥ al-Fiqh al-Akbar (p. 1):

بسم الله الرحمن الرحيم

"In the name of Allah, the Most Gracious, the Most Merciful

الحمد لله الذي هدانا إلى طريق أهل السنة والجماعة بفضلته العظيم، والصلاة والسلام على رسوله وحبيبه محمد الذي كان على خلق عظيم، وعلى آله وأصحابه الداعين إلى صراط مستقيم

Praise be to Allah who guided us to the path of the People of the Sunna and the Community [Ahl al-Sunna wa-l-Jamā'a] by His great favour, and prayers and peace be upon His messenger and beloved Muḥammad who was of great character, and upon his family and companions who call to a straight path.

أما بعد! فيقول العبد الضعيف المذنب أبو المنتهى - عصمه الله الكبير الكريم عن الخطايا والمعاصي ومن الاعتقاد الفاسد العقيم: إن كتاب الفقه الأكبر الذي صنّفه الإمام الأعظم كتاب صحيح مقبول، قال الشيخ الإمام فخر الإسلام علي البزدوي في أصول الفقه

As for what follows! The weak sinful servant Abū al-Muntahā says - may Allah the Great and Generous protect him from sins and transgressions and from corrupt and barren belief: **The book al-Fiqh al-Akbar which the Greatest Imam (al-Imām al-A'zam) compiled is an authentic [ṣaḥīḥ] and accepted book.** The Shaykh, al-Imam Fakhr al-Islām 'Alī al-Bazdawī said in the Principles of Jurisprudence [Uṣūl al-Fiqh]:

العلم نوعان: علم التوحيد والصفات، وعلم الفقه والشرائع والأحكام، والأصل في النوع الأول هو التمسك بالكتاب والسنة، ومجانبة الهوى والبدعة، ولزوم طريق أهل السنة والجماعة، الذي كان عليه الصحابة والتابعون، ومضى عليه السلف الصالحون، وهو الذي عليه أدركنا مشايخنا، وكان على ذلك سلفنا، أعني أبا حنيفة وأبا يوسف ومحمدا وعامة أصحابهم رحمهم الله تعالى.

Knowledge is of two types: the knowledge of divine unity [tawḥīd] and attributes [ṣifāt], and the knowledge of jurisprudence [fiqh], religious laws [sharā'i], and rulings [aḥkām]. The foundation in the first type is adherence to the Book and the Sunna, avoiding caprice [hawā] and innovation [bid'a], and following the path of the People of the Sunna and the Community [Ahl al-Sunna wa-l-Jamā'a], which the Companions [ṣaḥāba] and Successors [tābi'ūn] were upon, and which the righteous predecessors [al-salaf al-ṣāliḥūn] followed, and which we found our Shaykhs upon, and our predecessors were upon - I mean Abū Ḥanīfa, Abū Yūsuf, Muḥammad, and all their companions, may Allah the Exalted have mercy upon them."

37) Imam 'Alī al-Qārī (d. 1014 AH)

Imam 'Alī al-Qārī (d. 1014 AH) said the following in his Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar (p. 43):

قال الإمام الأعظم والهمام الأفخم الأقدم قدوة الأنام، أبو حنيفة الكوفي رحمه الله في كتابه المسمى بـ ((الفقه الأكبر))، المشار به إلى أنه ينبغي أن يكون الاهتمام به هو الأكثر، لأنه مدار الإيمان، ومبنى صحة الأركان، ومعنى غاية الإحسان ونهاية العرفان

“The Greatest Imam [al-Imām al-A‘ẓam] and the most Noble and Distinguished Leader, the guide of humanity, **Abū Ḥanīfa al-Kūfī**, may Allah have mercy upon him, said in his book called **al-Fiqh al-Akbar** - which indicates that attention to it should be the greatest, because it is the axis of faith [īmān], the foundation of the soundness of the pillars [arkān], the meaning of the ultimate excellence [iḥsān] and the end of gnosis [‘irfān].”

Also, in his *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ* (9/3629):

وَفِي شَرْحِ السُّنَّةِ: الْقَدَمُ وَالرِّجْلُ الْمَذْكُورَانِ فِي هَذَا الْحَدِيثِ مِنْ صِفَاتِ اللَّهِ الْمُنَزَّهَةِ عَنِ التَّكْيِيفِ وَالتَّشْبِيهِ، وَكَذَلِكَ كُلُّ مَا جَاءَ مِنْ هَذَا الْقَبِيلِ فِي الْكِتَابِ أَوْ السُّنَّةِ، كَالْيَدِ وَالْأَصْبُعِ وَالْعَيْنِ، وَالْمَجِيءِ وَالْإِنْيَانِ وَالتَّزُولِ، فَلِلْإِيمَانِ بِهَا فَرَضٌ، وَالِامْتِنَاعُ عَنِ الْخَوْضِ فِيهَا وَاجِبٌ، فَالْمُهْتَدِي مَنْ سَلَكَ فِيهَا طَرِيقَ التَّسْلِيمِ، وَالْخَائِضُ فِيهَا زَانِعٌ وَالْمُنَكِّرُ مُعْطِلٌ، وَالْمُكَيِّفُ مُشْبِهٌ. تَعَالَى اللَّهُ عَنْ ذَلِكَ غُلُوكَبِيرًا {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: 11] انْتَهَى. وَهُوَ الْمَوْافِقُ لِمَذْهَبِ الْإِمَامِ مَالِكٍ - رَحِمَهُ اللَّهُ - وَلَطَرِيقِ إِمَامِنَا الْأَعْظَمِ عَلَى مَا أَشَارَ إِلَيْهِ فِي الْفِقْهِ الْأَكْبَرِ، فَالتَّسْلِيمُ أَسْلَمٌ، وَاللَّهُ تَعَالَى أَعْلَمُ.

“In *Sharḥ al-Sunna*: The qadam [foot] and rijl [leg] mentioned in this hadith are among the attributes of Allah that are transcendent above modality [takyīf] and anthropomorphism [tashbīḥ]. Likewise, everything that comes of this type in the Book or the Sunna, such as the yad [hand], iṣba‘ [finger], and ‘ayn [eye], and coming, arrival, and descent - belief in them is obligatory, and refraining from delving into them is required. The guided one is he who follows the path of submission [taslīm] regarding them, whilst he who delves into them is deviant, the denier is a negator [mu‘aṭṭil], and the one who asks ‘how’ is an anthropomorphist [mushabbih]. Exalted is Allah far above that, a great exaltation. ‘There is nothing like unto Him, and He is the All-Hearing, the All-Seeing’ [Sura al-Shūrā: 11]. End quote. This agrees with the madhhab of Imām Mālik, may Allah have mercy upon him, and with the way of our **Greatest Imām (Abū Ḥanīfa) according to what he indicated in al-Fiqh al-Akbar**. Submission is safest, and Allah the Exalted knows best.”

38) Imam Mar'ī al-Karmī al-Ḥanbalī (d. 1033 AH)

Imam Mar'ī ibn Yūsuf al-Karmī al-Ḥanbalī (d. 1033 AH) mentioned the following in his Aqāwīl al-Thiqāt fī Ta'wīl al-Asmā' wa al-Ṣifāt wa al-Āyāt al-Muḥkamāt wa al-Mutashābihāt⁴² (p. 63):

وفي كتاب الفقه الأكبر في العقائد تصنيف الإمام أبي حنيفة وهو سبحانه شيء لا كالأشياء بلا جسم ولا جوهر ولا عرض ولا حد له ولا ضد له ولا ند ولا مثل وله يد ووجه ونفس فما ذكر الله تعالى في القرآن من ذكر الوجه واليد والنفس فهو له صفات بلا كيف

“In the book *al-Fiqh al-Akbar on creeds, authored by Imam Abū Ḥanīfa*: He, glory be to Him, is a thing not like things, without body (jism), substance (jawhar), or accident. He has no limit (hadd), no opposite, no equal, and no likeness. He has a yad [hand], a wajh [face], and a nafs [self]. Whatever Allah the Exalted mentioned in the Qur'ān regarding the wajh [face], the yad [hand], and the nafs [self]—these are His ṣifāt [attributes] without [asking] how...”

⁴² This work was first edited in the 1980s by the late Shaykh Shu'ayb al-Arna'ūt (d. 2016) and one of his students known as Talha Jagber put out this statement here - <https://x.com/ShuaibArnaut/status/792828539204669440>
Quote with translation:

كان شيخنا إذا سئل عن معتقده يحيل لتحقيقه لأقاويل الثقات ويقول: قارئ هذا الكتاب سيمتلئ قلبه قناعة بمذهب السلف في الصفات وأنه أمثل المناهج

Our Shaykh, when asked about his creed [ʿaqīda], would refer to his critical edition of Aqāwīl al-Thiqāt and say: "The reader of this book will have his heart filled with conviction regarding the madhhab [school] of the predecessors [Salaf] concerning the ṣifāt [attributes], and that it is the most exemplary of methodologies."

39) Ḥajjī Khalīfa (d. 1067 AH)

Ḥajjī Khalīfa was a famous Turkish bibliophile who was also known as Kâtib Çelebî. He compiled a work known as *Kashf al-ẓunūn 'an Asāmī al-Kutub wa al-Funūn* (The Unveiling of Doubts Concerning the Names of Books and Arts), which constitutes his magnum opus: a comprehensive bibliographical encyclopaedia written in Arabic that catalogued and provided detailed information on approximately 15,000 works in Arabic, Persian, and Turkish published up to the author's era. In this work he mentioned the following under 2/1287:

الفقه الأكبر. في: الكلام. للإمام، الأعظم، أبي حنيفة: النعمان بن ثابت الكوفي. المتوفى: سنة 150، خمسين ومائة. روى عنه: أبو مطيع البلخي، واعتنى به جماعة من العلماء

“**Al-Fiqh al-Akbar**. In: Theology. By: The Imam, the Greatest, **Abū Ḥanīfa: al-Nu'mān ibn Thābit al-Kūfī**. Who died: in the year 150, one hundred and fifty (AH). Narrated from him: Abū Muṭī' al-Balkhī, and a group of scholars took care of it.

فشرحه غير واحد من الفضلاء، منهم: محيي الدين: محمد بن بهاء الدين. المتوفى: سنة 956، ست وخمسين وتسعمائة. شرحا جمع فيه: بين الكلام، والتصوف، وأتقن المسائل وأوضحها غاية الإيضاح. سماه: (القول الفصل)

Several of the virtuous scholars commented on it, among them: Muḥyī al-Dīn: Muḥammad ibn Bahā' al-Dīn. Who died: in the year 956, nine hundred and fifty-six (AH). A commentary in which he combined: theology and the Sufi path and perfected the issues and clarified them with utmost clarification. He named it: (Al-Qawl al-Faṣl).

والهول: إلياس بن إبراهيم السينوي. المتوفى: ببلدة بروسة، سنة 891. شرحا مفيدا

And al-Mawlā: Ilyās ibn Ibrāhīm al-Sīnūbī. Who died: in the city of Bursa, in the year 891. A beneficial commentary.

والمولى: أحمد بن محمد المغنيساوي. المتوفى: سنة ... أوله: (الحمد لله الذي هدانا إلى طريق السنة والجماعة ... الخ). وقال في آخره: تم الشرح سنة 939، تسع وثلاثين وتسعمائة. من شروح (الحكمة النبوية). وله مختصر ذلك الشرح

And al-Mawlā: Aḥmad ibn Muḥammad al-Maghniṣāwī. Who died: in the year ... Its beginning: (Praise be to Allah who guided us to the path of the Sunna and the community ... etc.). And he said at its end: the commentary was completed in the year 939, nine hundred and thirty-nine (AH). From the commentaries on (Al-Ḥikma al-Nabawiyya). And he has an abridgment of that commentary.

قال في مختصره: وقد كتبت قبل كتابا مفصلا في تبين مسائله، متمسكا بالشريعة المصطفوية لا بالعقل والروية، سميته (بالحكمة النبوية). ثم استخرجت منه هذا المختصر فسميته (بمختصر الحكمة النبوية)

He said in his abridgment: I had previously written a detailed book explaining its issues, adhering to the Muṣṭafawī law (the Prophetic Shari'a), not by reason and consideration, which I named (Al-Ḥikma al-Nabawiyya). Then I extracted from it this abridgment and named it (Mukhtaṣar al-Ḥikma al-Nabawiyya).

وهو للحكيم: إسحاق على ما رأيته في آخر نسخة منه منقولة من خطه. وهو: شرح ممزوج

And it is by al-Ḥakīm: Ishāq according to what I saw at the end of a copy of it transcribed from his handwriting. And it is: an integrated commentary.

نظمه: أبو البقاء الأحمدي، في ثلاث وعشرين من رمضان، سنة 918، ثمان عشرة وتسعمائة. وسماه: (عقد الجواهر، نظم نشر الفقه الأكبر)

Versified by: Abū al-Baqā' al-Aḥmadī, on the twenty-third of Ramaḍān, in the year 918, nine hundred and eighteen (AH). And he named it: ('Iqd al-Jawhar, Naẓm Nathr al-Fiqh al-Akbar).

ونظمه: إبراهيم بن حسان الكرمياني، المعروف: بشريفي. المتوفى: سنة 1016، ست عشرة وألف

And versified by: Ibrāhīm ibn Ḥassān al-Karmiyānī, known as: Sharīfī. Who died: in the year 1016, one thousand and sixteen (AH).

وشرحه مولانا: علي القاري. في مجلد. وسماه: (منح الروض الأزهر). هو: شرح كبير ممزوج. أوله: (الحمد لله واجب الوجود
..... الخ)

And our master: 'Alī al-Qārī commented on it. In one volume. And he named it: (Minah al-Rawḍ al-Azhar). It is a large integrated commentary. Its beginning: (Praise be to Allah, the Necessary Existent ... etc.).

وشرحه الشيخ: أكمل الدين. وسماه: (الإرشاد).

And Shaykh: Akmal al-Dīn commented on it. And he named it: (Al-Irshād)."

40) **Al-Qāḍī Kamāl al-Dīn al-Bayāḍī Zādah (d. 1098 AH)**

Al-Qāḍī Kamāl al-Dīn al-Bayāḍī Zādah al-Busnawī (d. 1098 AH) said in his Ishārāt al-Marām min 'Ibārāt al-Imām (Indications of the Intent from the Expressions of the Imam, pp. 21-23):

جمعتها من نصوص كتبه التي أملاها على أصحابه من الفقه الأكبر، والرسالة، والفقه الأبسط، وكتاب العالم، والوصية، برواية الإمام حماد بن أبي حنيفة، وأبي يوسف الأنصاري، وأبي مطيع الحكم بن عبد الله البلخي، وأبي مقاتل حفص بن سلم السمرقندي.

“I have gathered these from the texts of his books which he dictated to his companions: **al-Fiqh al-Akbar**, al-Risāla [The Epistle], **al-Fiqh al-Absat**, Kitāb al-‘Ālim [The Book of the Scholar], and al-Waṣiyya [The Testament], according to the narration of **Imam Ḥammād ibn Abī Ḥanīfa**, **Abū Yūsuf al-Anṣārī**, **Abū Muḥī' al-Ḥakam ibn 'Abd Allāh al-Balkhī**, and **Abū Muqātil Ḥafṣ ibn Salam al-Samarqandī**.

وروى عنهم من الأئمة إسماعيل بن حماد، ومحمد بن مقاتل الرازي، ومحمد بن سماعة التميمي، ونصير بن يحيى البلخي،
وشداد ابن الحكيم البلخي وغيرهم.

Among the Imams who narrated from them were Ismā'īl ibn Ḥammād, Muḥammad ibn Muqātil al-Rāzī, Muḥammad ibn Samā'a al-Tamīmī, Nuṣayr ibn Yaḥyā al-Balkhī, Shaddād ibn al-Ḥakīm al-Balkhī, and others.

وذكر الإمام فخر الإسلام علي بن محمد البزدوي في أول أصوله جملة من الفقه الأكبر، وكتاب العالم، والرسالة، وذكر بعض مسائل الكتب المذكورة في شروحه من الكافي لحسام الدين السغناقي، والشامل لقوام الدين الاتقاني، والشافي لجلال الدين الكرلاي، وبيان الأصول لقوام الدين الكاكي، والبرهان للبخاري، والكشف لعلاء الدين البخاري، والتقرير لأكمل الدين البابرتي، وذكر الرسالة بتمامها في أواخر خزانة الأكمل للهمذاني، وذكرها الإمام الناطفي في الأجناس.

Imam Fakhr al-Islām 'Alī ibn Muḥammad al-Bazdawī mentioned in the beginning of his Principles [Uṣūl] portions from **al-Fiqh al-Akbar**, Kitāb al-‘Ālim, and al-Risāla, and some issues from the mentioned books were cited in their commentaries: al-Kāfī by **Ḥusām al-Dīn al-Sighnāqī**, al-Shāmil by **Qiwām al-Dīn al-Itqānī**, al-Shāfī by **Jalāl al-Dīn al-Karlānī**⁴³, Bayān al-Uṣūl by **Qiwām al-Dīn al-Kākī**, al-Burhān by **al-Bukhārī**, al-Kashf by **'Alā' al-Dīn al-Bukhārī**, and al-Taqrīr by **Akmal al-Dīn al-Bābartī**. The complete Epistle [al-Risāla] was mentioned at the end of Khizānat al-Akmal by al-Hamadhānī, and it was mentioned by Imam al-Nāṭifī in al-Ajnās.

⁴³ This seems to be a typographical error in the Arabic originally as Imam Murtaḍā al-Zabīdī has given it as al-Kawlānī. See under his entry later on (no. 42).

وذكر كثير من مسائل كتاب العالم في المناقب للإمام العالم العلامة نجم الدين عمر النسفي، والمناقب الخوارزمية والكردية، والكشف للإمام أبي محمد الحارثي السبذمويني، وبعضها في باب نكاح أهل الكتاب من المحيط البرهاني، وذكر بعض مسائل الفقه الأكبر شيخ الإسلام الشيخ محمد بن إلياس في فتاواه والإمام ابن الهمام في المسامرة

Many issues from Kitāb al-'Ālim were mentioned in al-Manāqib by the learned scholar Najm al-Dīn 'Umar al-Nasafī, al-Manāqib al-Khwārizmiyya wal-Kardariyya, and al-Kashf by Imam Abū Muḥammad al-Ḥārithī al-Sabdhāmūnī, and some of them in the chapter on marriage to People of the Book from al-Muḥiṭ al-Burhānī. **Some issues from al-Fiqh al-Akbar were mentioned by Shaykh al-Islām Shaykh Muḥammad ibn Ilyās in his legal opinions [fatāwā] and Imam Ibn al-Humām in al-Musāyara.**

وذكر بعض مسائل الفقه الأيسر الإمام أبو المعين النسفي في التبصرة في فصل التقليد وغيره، ونور الدين البخاري في الكفاية في فصل التنزيه وغيره، وحافظ الدين النسفي في الاعتماد شرح العمدة وكشف المنار، وأبو العباس الناطقي في الأجناس، والقاضي أبو العلاء الصاعدي في كتاب الاعتقاد، وأبو شجاع الناصري في البرهان الساطع شرح عقائد الطحاوي، وأبو المحاسن محمود بن السراج القنوي في شرحها أيضا وشرحه الفقيه عطاء بن علي الجوزجاني

Some issues from **al-Fiqh al-Absat** were mentioned by **Imam Abū al-Mu'īn al-Nasafī** in **al-Tabṣira** in the chapter on following [taqlīd] and others, **Nūr al-Dīn al-Bukhārī** in **al-Kifāya** in the chapter on transcendence [tanzīh] and others, **Ḥāfiẓ al-Dīn al-Nasafī** in **al-'Itimād Sharḥ al-'Umda** and **Kashf al-Manār**, **Abū al-'Abbās al-Nāṭiqī** in **al-Ajnās**, **al-Qāḍī Abū al-'Alā' al-ṣā'idī** in **Kitāb al-'Itiqād**, **Abū Shujā' al-Nāṣirī** in **al-Burhān al-Sāṭi' Sharḥ 'Aqā'id al-Ṭahāwī**, **Abū al-Mahāsīn Maḥmūd ibn al-Sirāj al-Qunawī** in his commentary on it as well, and its commentary by the jurist **'Aṭā' ibn 'Alī al-Juzjānī**.

وذكر الوصية بتمامها الإمام صارم المصري في نظم الجمان، والقاضي تقي الدين المصري في الطبقات السنية، والقاضي أبو الفضل محمد بن الشحنة الحلبي في أوائل شرح الهداية، وذكر بعض مسائلها الإمام ابن الهمام في المسامرة، وشرحها الشيخ أكمل الدين البابرتي فقدّم ذكر جمل من مسائل الكتب الخمسة منقولاً عنها في ثلاثين كتاباً من كتب الأئمة رحمهم الله تعالى

The complete Testament [al-Waṣiyya] was mentioned by Imam Ṣārim al-Miṣrī in Naẓm al-Jumān, al-Qāḍī Taqī al-Dīn al-Miṣrī in al-Ṭabaqāt al-Saniyya, and al-Qāḍī Abū al-Faḍl Muḥammad ibn al-Shiḥna al-Ḥalabī in the beginning of his commentary on al-Hidāya. Some of its issues were mentioned by Imam Ibn al-Humām in al-Musāyara, and it was commented upon by Shaykh Akmal al-Dīn al-Bābartī. Thus, I have presented portions of the issues from the five books as transmitted from them in thirty books by the Imams, may Allah the Exalted have mercy upon them.

وإنما أنكرها المعتزلة ونسبوها إلى محمد بن يوسف البخاري المعروف بأبي حنيفة لما فيها من إبطال أصولهم الزائفة، وادعائهم كون الإمام منهم كما في المناقب الكردية، وقد رواها الإمام أبو منصور محمد بن محمد بن محمود الماتريدي الأنصاري عن الإمامين أبي بكر أحمد بن إسحاق الجوزجاني وأبي نصر أحمد بن العياض عن أبي سليمان موسى الجوزجاني عن الإمامين أبي يوسف ومحمد.

The Mu'tazila denied these [works] and attributed them to Muḥammad ibn Yūsuf al-Bukhārī, known as Abū Ḥanīfa, because they contain the refutation of their false principles and their claim that the Imam was one of them, as mentioned in al-Manāqib al-Kardariyya. Imam Abū Manṣūr Muḥammad ibn Muḥammad ibn Maḥmūd al-Māturidī al-Anṣārī narrated them from the two Imams Abū Bakr Aḥmad ibn Ishāq al-Juzjānī and Abū Naṣr Aḥmad ibn al-'Iyāḍī, from Abū Sulaymān Mūsā al-Juzjānī, from the two Imams Abū Yūsuf and Muḥammad.

وروى عن الإمامين نصير بن يحيى، ومحمد بن مقاتل الرازي عن أبي مطيع الحكم ابن عبد الله، وأبي مقاتل حفص بن سلم السمرقندي عن إمام الأئمة، وحققت تلك الأصول في كتبه بقواطع الأدلة وأتقن التفاريع بلوامع البراهين اليقينية.

He also narrated from the two Imams Nuṣayr ibn Yaḥyā and Muḥammad ibn Muqātil al-Rāzī, from Abū Muṭī' al-Ḥakam ibn 'Abd Allāh and Abū Muqātil Ḥafṣ ibn Salam al-Samarqandī, from the Imam of the Imams. He verified those principles in his books with decisive proofs and perfected the detailed applications with the brilliant lights of certain demonstrations.”

Al-Bayāḍī Zādah also compiled a text known as Al-Uṣūl al-Munīfa li'l-Imām Abī Ḥanīfa where he said on the first page:

أَمَّا بَعْدُ : حَمْدًا لِلَّهِ كِفَاءً أَفْضَلِهِ ، وَالصَّلَاةُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ . فَهَذَا مَا سُئِلْتُ جَمَعُهُ وَتَرْتِيبُهُ وَتَهْدِيئُهُ عَنِ الْمُكَرَّرَاتِ ، وَتَقْرِيبُهُ مِنَ الْأُصُولِ الْمُتَّفِقَةِ ، لِلْإِمَامِ أَبِي حَنِيفَةَ . جَمَعْتُهَا مِنْ نُصُوصِ كُتُبِهِ الَّتِي أَمْلَاهَا عَلَى أَصْحَابِهِ مِنْ : «الْفَقْهِ الْأَكْبَرُ» ، «الرِّسَالَةُ» ، «الْفَقْهُ الْأَبْسَطُ» ، «كِتَابُ الْعَالَمِ» ، «وَالْوَصِيَّةُ» ، بِرِوَايَةِ الْأَثَمَةِ : حَمَّادِ بْنِ أَبِي حَنِيفَةَ ، وَأَبِي يُوسُفَ الْأَنْصَارِيِّ ، وَأَبِي مُطِيعِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ الْبَلْخِيِّ ، وَأَبِي مُقَاتِلِ حَفْصِ بْنِ مُسْلِمِ السَّمَرَقَنْدِيِّ . وَاحْتَقْتُ بِهَا عَشْرِينَ مَسْأَلَةً كَلَامِيَّةً مِنْ رِوَايَاتِ الْأَثَمَةِ ، وَأَرْبَعِينَ حَدِيثًا اعْتِقَادِيًّا ، مِنْ مَسَانِيدِهِ الْعَلِيَّةِ . وَرَتَّبْتُهَا عَلَى مُقَدِّمَةٍ ، وَثَلَاثَةِ أَبْوَابٍ ، وَخَاتَمَةٍ . وَهِيَ لِجَمِيعِ : «الْأُصُولِ حَاوِيَّةٌ» .

“As for what follows: Praise be to Allah in accordance with His favours, and blessings upon our master Muḥammad and his family. This is what I was asked to compile and arrange, to refine it from repetitions, and to bring it closer to the noble principles of **Imam Abū Ḥanīfa**. I have compiled them from the texts of his books which he dictated to his companions from: **Al-Fiqh al-Akbar**, and **Al-Risāla** (The Epistle), and **Al-Fiqh al-Abṣaṭ**, and **Kitāb al-‘Ālim** (The Book of the Scholar), and **Al-Waṣiyya** (The Testament), by the narration of the Imams: Ḥammād ibn Abī Ḥanīfa, and Abū Yūsuf al-Anṣārī, and Abū Muṭī‘ al-Ḥakam ibn ‘Abdullāh al-Balkhī, and Abū Muqātil Ḥafṣ ibn Muslim al-Samarqandī. And I have appended to them twenty theological questions from the narrations of the Imams, and forty creedal hadiths, from his lofty chains of narration. And I have arranged them in a preface, three chapters, and a conclusion. And it encompasses all the principles.”

41) **Imam Abū Sa‘īd al-Khādimī al-Ḥanafī (d. 1156 AH)**

Imam Abū Sa‘īd al-Khādimī al-Ḥanafī (d. 1156 AH) said in his *Barīqa Maḥmūdiyya fī Sharḥ Ṭarīqa Muḥammadiyya wa Sharī‘a Nabawiyya fī Sīra Aḥmadiyya* (3/134):

اعْلَمْ أَنَّ مَا اخْتَارَهُ الْمُصَنِّفُ هُنَا هُوَ مَا اخْتَارَهُ الْإِمَامُ الْأَعْظَمُ كَمَا فِيهِمْ مِنَ الْفَقْهِ الْأَكْبَرِ وَهُوَ مَذْهَبُ السَّلَفِ وَهُوَ أَسْلَمُ وَأَصَحُّ الرِّوَايَاتِ عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - وَعِنْدَ الْبَعْضِ يُمَكِّنُ إِطْلَاعُهُ وَمِنْهُمْ مُجَاهِدٌ وَمَرْوِيُّ عَنْ ابْنِ عَبَّاسٍ أَيْضًا حَتَّى قَالَ فِي قَوْلِهِ تَعَالَى - ﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ﴾ [آل عمران: ٧] - إِنَّا مِمَّنْ يَعْلَمُ تَأْوِيلَهُ

“Know that what the author has chosen here is what the **Greatest Imam (Abū Ḥanīfa)** chose as understood from **al-Fiqh al-Akbar**, and it is the school of the Salaf, and it is the safest and soundest of the narrations from Ibn ‘Abbās—may

Allah the Exalted be pleased with them both. And according to some, knowledge of it is possible, and amongst them is Mujāhid, and it is also narrated from Ibn 'Abbās, such that he said regarding His saying the Exalted— } And none knows its interpretation [ta'wīl] except Allah and those firmly grounded in knowledge {[Āl 'Imrān: 7]}—"We are amongst those who know its interpretation [ta'wīl]."

42) **Al-Ḥāfiẓ Abū al-Faḍl Murtaḍā al-Zabīdī (d. 1205 AH)**

Al-Ḥāfiẓ Abū al-Faḍl Muhammad Murtaḍā al-Zabīdī⁴⁴ (1145-1205 AH/ 1732-1791 CE) said in his magnum opus known as *Ithāf al-sāda al-muttaqīn* (2/13-14):

هذه المسائل التي تلقاها الامامان الاشعري والماتريدي وهى اصول الائمة رحمهم الله تعالى فالاشعري بنى كتبه على مسائل من مذهب الامامين مالك والشافعي اخذ ذلك بوسائط فايدها وهذبها والماتريدي كذلك اخذها من نصوص الامام ابى حنيفة وهى فى خمسة كتب الفقه الاكبر والرسالة والفقه الايسر وكتاب العلم والمتعلم والوصية نسبت الى الامام واختلف فى ذلك كثيرا فمنهم من ينكر عزوها الى الامام مطلق وانما ليست من عمله ومنهم من ينسبها الى محمد بن يوسف النجارى المكنى بابى حنيفة وهذا قول المعتزلة لما فيها من ابطال نصوصهم الزائغة وادعائهم كون الامام منهم كما فى المناقب الكردية وهذا كذب منهم على الامام فانه رضى الله عنه وصاحبه اول من تكلم فى اصول الدين واتقنها بقواطع البراهين على رأس المائة الاولى

"These are the issues that the two Imams al-Ash'arī and al-Māturīdī received, and they are the principles of the Imams—may Allah have mercy upon them. Al-Ash'arī built his books upon issues from the school of the two Imams Mālik and al-Shāfi'ī, taking this through intermediaries, which he supported and refined. Al-Māturīdī likewise took them from the texts of Imam Abū Ḥanīfa, and they are in five books: **al-Fiqh al-Akbar, al-Risāla, al-Fiqh al-Absaṭ, Kitāb al-'Ālim wa'l-Muta'allim, and al-Waṣiyya, attributed to the Imam.** There has been much disagreement about this—some deny their attribution to the Imam absolutely and that they are not his work, while others attribute them to **Muḥammad ibn Yūsuf al-Najjārī**, nicknamed Abū Ḥanīfa. **This is the statement of the Mu'tazila because of what they contain**

⁴⁴ He was a major Indian Hadith scholar who later settled in Cairo, Egypt. See the earlier footnote for his biography from *Fahras al-Fahāris wa-al-Athbāt* by al-Kattānī. One may refer to the following work in English for his background: Reichmuth, Stefan. *The World of Murtada al-Zabidi*. Cambridge: Gibb Memorial Trust, 2009. See here - <https://archive.org/details/worldofmurtadaal0000reic/mode/2up>

in invalidating their deviant texts and their claim that the Imam was among them, as in the *Manāqib al-Kardariyya*. This is a lie from them about the Imam, for he—may Allah be pleased with him—and his two companions were the first to speak on the fundamentals of religion and master them with decisive proofs at the head of the first century.

ففى التبصرة البغدادية اول متكلمى اهل السنة من الفقهاء ابو حنيفة الف فيه الفقه الاكبر والرسالة فى نصرة اهل السنة وقد ناظر فرقة الخوارج والشيعة والقدرية والدهرية وكانت دعائهم بالبصرة فسافر اليها نيافا وعشرين مرة وفضهم بالادلة الباهرة وبلغ فى الكلام الى انه كان المشار اليه بين الانام واقتفى به تلامذته الاعلام اه

In *al-Tabṣira al-Baghdādiyya*⁴⁵: "The first theologian of Ahl al-Sunna among the jurists was **Abū Ḥanīfa, who composed al-Fiqh al-Akbar and al-Risāla in support of Ahl al-Sunna**. He debated the Khawārij, Shī'a, Qadariyya, and Dahriyya sects, and their preachers were in Basra, so he travelled there more than twenty times and exposed them with brilliant proofs. He reached such a level in theology that he was the one pointed to among people, and his distinguished students followed his example."

وفى مناقب الكردرى عن خالد بن زيد العمرى انه كان ابو حنيفة وابو يوسف ومحمد وزفر وحماد بن ابى حنيفة قد خصموا بالكلام الناس اى الزموا المخالفين وهو ائمة العلم وعن الامام ابى عبد الله الصميرى ان الامام ابا حنيفة كان متكلم هذه الامة فى زمانه وفقههم فى الحلال والحرام

In *Manāqib al-Kardarī* from Khālīd ibn Zayd al-'Umarī that Abū Ḥanīfa, Abū Yūsuf, Muḥammad, Zufar, and Ḥammād ibn Abī Ḥanīfa had defeated people in theological discourse—meaning they compelled the opponents—and they are the leaders of knowledge. From Imam Abū 'Abd Allāh al-Ṣaymarī that Imam Abū Ḥanīfa was the theologian (*mutakallim*) of this community (*Ummah*) in his time and their jurist in the lawful (*halal*) and unlawful (*haram*).

⁴⁵ By the Shāfi'ī scholar known as Imam 'Abd al-Qāhir al-Baghdādī (d. 429 AH) and the book is also known as *Uṣūl al-Dīn*. See a quote from him from earlier on under no. 2.

وقد علم مما تقدم ان هذه الكتب من تأليف الامام نفسه والصحيح ان هذه المسائل المذكورة في هذه الكتب من امالى الامام التى املاها على اصحابه كحماد وابو يوسف وابى مطيع الحكم ابن عبد الله البلخى وابى مقاتل حفص بن مسلم السمرقندى فمنهم الذين قاموا بجمعها وتلقاها عنهم جماعة من الانمة كاسماعيل بن حماد ومحمد بن مقاتل الرازى ومحمد بن سماعة ونصير بن يحيى البلخى وشداد بن الحكم وغيرهم الى ان وصلت بالاسناد الصحيح الى الامام ابى منصور الماتريدى

It is known from what preceded that these books are the composition of the Imam himself. The correct view is that these issues mentioned in these books are from **the Imam's dictations that he dictated to his companions** such as *Ḥammād, Abū Yūsuf, Abū Muṭī' al-Ḥakam ibn 'Abd Allāh al-Balkhī, and Abū Muqātil Ḥafṣ ibn Muslim al-Samarqandī*. They are those who undertook to collect them, and a group of Imams received them from them, such as Ismā'il ibn Ḥammād, Muḥammad ibn Muqātil al-Rāzī, Muḥammad ibn Samā'a, Nusayr ibn Yaḥyā al-Balkhī, Shaddād ibn al-Ḥakam, and others, **until they reached Imam Abū Manṣūr al-Māturīdī through authentic (Sahih) chains.**

فمن عزاهن الى الامام صح لكون تلك المسائل من املائه ومن عزاهن الى ابى مطيع البلخى او غيره ممن هو فى طبقته او ممن هو بعدهم صح لكونها من جعه ونظير ذلك المسند المنسوب للامام الشافعى فانه من تخريج ابى عمر ومحمد بن جعفر ابن محمد بن مطر النيسابورى لابي العباس الاصم من اصول الشافعى

Whoever attributes them to the Imam is correct because those issues are from his dictation, and whoever attributes them to Abū Muṭī' al-Balkhī or others who are in his class or those who came after them is correct⁴⁶ because they are from

⁴⁶ Shaykh Anwar Shāh al-Kashmīrī (d. 1353 AH) is on record as saying in al-'Arf ash-Shadhī Sharḥ Sunan at-Tirmidhī (1/414-415):

حديث الباب حديث الصحيحين، ومسألة الباب تتعلق بالاعتقادات لا بالفقهيات، ويكفي الاعتقاد إجمالاً كما في الفقه الأكبر إذ لا يعلم أحد تفصيل المسألة، فليقل: آمنت بالله وآمنت بهذا كما هو المراد عند الله تعالى، والفقه الأكبر من تصنيف أبي مطيع البلخي الحكم بن عبد الله تلميذ أبي حنيفة، وهو متكلم فيه وعندى أنه صدوق، وفي الميزان: كان ابن المبارك يعظمه ويوقره

“The hadith of the chapter is a hadith from the two Sahihs [Bukhārī and Muslim], and the issue of the chapter relates to matters of creed [i'tiqādiyyāt], not to jurisprudential matters [fiqhiyyāt]. It suffices to believe in it generally as [stated] in *al-Fiqh al-Akbar*, since no one knows the details of the matter. So let him say: ‘I believe in Allah and I believe in this as it is intended by Allah the Exalted.’ *Al-Fiqh al-Akbar is authored by Abū Muṭī' al-Balkhī, al-Ḥakam ibn 'Abd Allāh, the student of Abū Ḥanīfa*. He is criticized [as a narrator], but in my view he is truthful [ṣadūq]. In al-Mīzān [it states]: "Ibn al-Mubārak used to honour and revere him."

his collection. Similar to this is the Musnad attributed to Imam al-Shāfi'ī, for it is from the extraction (takhrij) of Abū 'Umar and Muḥammad ibn Ja'far ibn Muḥammad ibn Maṭar al-Naysābūrī for Abū al-'Abbās al-Aṣamm from al-Shāfi'ī's sources.

ونحن نذكر لك من نقل من هذه الكتب واعتمد عليها فمن ذلك فخر الاسلام على محمد الزودي قد ذكر في اول اصوله جملة من الفقه الاكبر وكتاب العالم والرسالة وذكر بعض مسائل الكتب المذكورة في كل من شروح الكافي لحسام الدين السعناقي والشامل للقوام الاتقاني والشافي لجلال الدين الكولاني وبيان الاصول للقوام السكاكي والبرهان للنجاري والكشف لعلاء الدين البخاري والتقدير لاكمال الدين البابرتي

We mention to you those who transmitted from these books and relied upon them. Among them is Fakhr al-Islām 'Alī Muḥammad al-Bazdawī, who mentioned at the beginning of his Uṣūl a portion from **al-Fiqh al-Akbar**, Kitāb al-'Ālim, and al-Risāla. Some issues from the mentioned books were mentioned in each of the commentaries on al-Kāfī by Ḥusām al-Dīn al-Sighnāqī, al-Shāmil by al-Qiwām al-Itqānī, al-Shāfi by Jalāl al-Dīn al-Kawlānī, Bayān al-Uṣūl by al-Qiwām al-Sakkākī, al-Burhān by al-Najjārī, al-Kashf by 'Alā' al-Dīn al-Bukhārī, and al-Taqrīr by Akmal al-Dīn al-Bābartī.

وذكرت الرسالة بتمامها في اواخر خزنة الاكمل للهمداني وذكرها الامام الناطقي في الاجناس وذكر كثير من مسائل كتاب العالم في المناقب للامام نجم الدين النسفي وللخوارزمي والكشف لابي محمد الحارثي الحافظ وبعضها في نكاح اهل الكتاب في احيط البرهاني

Imām Yahyā al-'Āmirī al-Harādī al-Shāfi'ī (d. 893 AH) said in his Bahjat al-Maḥāfil fī Bughyat al-Amāthil (1/126) by quoting a certain Imam al-Kāshgharī:

وفي شرح الفقه الاكبر لابي حنيفة تأليف أبي مطيع ما مثاله الشياطين خلقوا للشر الا واحدا منهم وهو هامة وانه أسلم ولقي النبي صلى الله عليه وسلم فعلمه سورة الواقعة والمرسلات وعم يتساءلون واذا الشمس كورت وقل يا أيها الكافرون وسورة الاخلاص والمعوذتين فهو مخصوص بذلك من بين الشياطين انتهى

“And in the commentary on *Al-Fiqh al-Akbar by Abū Ḥanīfa, authored by Abū Muḥ*’ there is an example of this: The devils were created for evil except one among them, and he is Hāma, and that he embraced Islam and met the Prophet (peace and blessings be upon him), so he taught him Sūrat al-Wāqī'a, al-Mursalāt, 'Ammā Yatasā'alūn, Idhā al-Shams Kuwwirat, Qul Yā Ayyuhā al-Kāfirūn, Sūrat al-Ikhlāṣ, and al-Mu'awwidhatāyn. So, he is distinguished by this among the devils. End quote.”

Al-Risāla was mentioned in its entirety at the end of Khizānat al-Akmal by al-Hamadānī, and Imam al-Nāṭifī mentioned it in al-Ajnās. Many issues from Kitāb al-'Ālim were mentioned in al-Manāqib by Imam Najm al-Dīn al-Nasafī, by al-Khwārizmī, and in al-Kashf by Abū Muḥammad al-Ḥārithī al-Ḥāfiẓ, and some of them regarding marriage to People of the Book in al-Muḥiṭ al-Burhānī.

وذكر بعض مسائل الفقه الاكبر شيخ الاسلام محمد بن الياص في فتاويه قابن الهمام في المسائرة وذكر بعض مسائل الفقه
الابسط الامام ابو المعين النسفي في الاعتماد شرح العمدة وكشف المنار والناطفي في الاجناس والقاضي ابو العلاء
الصاعدي في كتاب الاعتقاد وابو شجاع الناصري في البرهان الساطع شرح عقائد الطحاوي وابو المحاسن محمود القنوي في
شرحها ايضا وشرحه الفقيه عطاء بن علي الجوزجاني شرحا نفسيا

Some issues from **al-Fiqh al-Akbar** were mentioned by Shaykh al-Islām Muḥammad ibn Ilyās in his fatwas and by Ibn al-Humām in al-Musāyara. Some issues from al-Fiqh al-Absaṭ were mentioned by Imam Abū al-Mu'in al-Nasafī in al-I'timād Sharḥ al-'Umda and Kashf al-Manār, by al-Nāṭifī in al-Ajnās, by al-Qādi Abū al-'Alā' al-ṣā'idī in Kitāb al-I'tiqād, by Abū Shujā' al-Nāṣirī in al-Burhān al-Sāṭi' Sharḥ 'Aqā'id al-Ṭahāwī, and by Abū al-Maḥāsīn Maḥmūd al-Qūnawī in his commentary on it as well. The jurist 'Aṭā' ibn 'Alī al-Jūzajānī also commented on it with a precious commentary.

وذكر الوصية بتمامها الامام صارم المصري في نظم الجمان ومن المتأخرين القاضي تقي الدين التميمي في الطبقات السنية
والقاضي ابو الفضل محمد بن الشحنة الحلبي في اوائل شرح الهداية وذكر بعض مسائلها ابن الهمام في المسائرة وشرحها
الشيخ اكمل الدين البارتى فقد ذكر جملا من مسائل الكتب الخمسة منقولا عنها نحو ثلاثين كتابا من كتب الائمة وهذا
القدر كاف في تلقي الامة لها بالقبول والله اعلم

Al-Waṣiyya was mentioned in its entirety by Imam Ṣārim al-Miṣrī in Naẓm al-Jumān. Among the later scholars, al-Qādi Taqī al-Dīn al-Tamīmī in al-Ṭabaqāt al-Saniyya and al-Qādi Abū al-Faḍl Muḥammad ibn al-Shiḥna al-Ḥalabī at the beginning of Sharḥ al-Hidāya mentioned some of its issues. Ibn al-Humām mentioned them in al-Musāyara, and Shaykh Akmal al-Dīn al-Bābartī commented on it. He mentioned portions from the five books, transmitted from them in about thirty books from the books of the imams, **and this amount is sufficient for the community's acceptance (talaqqi al-ummah) of them**, and Allah knows best.”

With regard to the last point about talaqqi bil qabul (received with acceptance by the Ummah), two contemporary editors, Muḥammad Ṣubḥī al-ʿĀyidī and Ḥamza Muḥammad Wasīm al-Bakrī, said the following on pp. 23-24 of their introduction to Sharḥ Waṣīyyat al-Imām Abī Ḥanīfa of Imām Akmal al-Dīn al-Bābartī (d. 786 AH):

وتلقي الحنفية لهذه الرسائل بالقبول يعني عن البحث في الأسانيد، فقد صرح غير واحد من أهل العلم من المحدثين والأصوليين بأن الحديث النبوي إذا تلقته الأمة بالقبول وعملت به كان ذلك تصحيحاً له، وإن كان لا يصح من جهة الإسناد، منهم ابن عبد البر وأبو إسحاق الإسفراييني وابن القيم وابن حجر وابن الهمام والسخاوي والسيوطي، فإذا كان هذا في الحديث النبوي، والأمر فيه شديد، فكيف بالكتب والرسائل التي لا يُعنى بنقلها كما يُعنى بنقل الأحاديث، بل إن بعض الكتب المشهورة التي تتوفر الدواعي على نقلها من طرق لم تصل إلينا إلا من طرق غريبة وروايات أحاد، والله تعالى أعلم.

“The Ḥanafī acceptance of these Rasā’il (epistles of Imam Abū Ḥanīfa) through general acceptance suffices to dispense with research into the chains of transmission, for more than one among the people of knowledge from the hadith scholars and the jurists of legal principles have declared that when the Prophetic hadith is **received by the community with acceptance and they act upon it, that constitutes an authentication of it, even if it is not sound from the perspective of the chain of transmission**. Among them are Ibn ‘Abd al-Barr, Abū Ishāq al-Isfarāyīnī, Ibn al-Qayyim,⁴⁷ Ibn Ḥajar, Ibn al-Humām, al-Sakhāwī, and al-Suyūṭī. If

⁴⁷ He is a reference for the contemporary Salafī sect and was the disciple of Ibn Taymiyya. Here follows an example from the late Muḥammad Ṣāliḥ ibn ‘Uthaymīn (d. 2001) who is an authority for certain Salafīs. He mentioned the following in his Sharḥ al-ʿAqīda al-Safārīniyya (p. 491):

أما الشفاعة الثانية: فيمن استحق النار أن لا يدخلها فهذه أثبتها شيخ الإسلام رحمه الله في العقيدة الواسطية (١) . (ولكنني إلى الآن لم أجد لها دليلاً صحيحاً صريحاً).

“As for the second intercession: for those who deserve the Fire that they not enter it, this was affirmed by Shaykh al-Islām, may Allah have mercy on him, in al-ʿAqīda al-Wāṣiṭiyya (1). However, I have not yet found for it a sound and explicit proof.

وقد وردت فيها أحاديث في إسنادها مقال، لكن تعددها وتلقي الأمة لها بالقبول يدل على ثبوتها.

There have come regarding it hadīths whose chains of transmission are questionable, but their multiplicity and the nation's reception of them with acceptance indicates their authenticity.”

(١) (انظر العقيدة الواسطية ص ٣٦-٣٧).

Footnote no. (1) See al-ʿAqīda al-Wāṣiṭiyya pp. 36-37.

this is the case with Prophetic hadith, where the matter is strict, then how much more so with books and epistles whose transmission is not given the same care as is given to the transmission of hadith. Indeed, some **famous books** for which there are strong motives for their transmission through multiple routes have reached us only through rare routes and singular narrations. And Allah Almighty knows best.”

43) Shaykh ‘Abd al-‘Alī al-Laknawī (d. 1225 AH)

Shaykh Baḥr al-‘Ulūm ‘Abd al-‘Alī al-Laknawī (d. 1225 AH) mentioned the following in his *Fawātiḥ al-Raḥamūt bi-Sharḥ Musallam al-thubūt* (3/9):

لكن من قال لم يقله الله تعالى وليس كلامه فهو كافر البتة هذا هو الذي رامه الإمام الهمام أعظم الأئمة حيث قال في الفقه الأكبر القرآن في المصاحف مكتوب وفي القلوب محفوظ وعلى اللسان مقروء وعلى النبي صلى الله عليه وسلم منزل لفظنا بالقرآن مخلوق وكتابنا له وقراءتنا له مخلوقة والقرآن غير مخلوق وأراد باللفظ التلفظ وهو فعلنا مخلوق البتة أراد به كسوة النعين الذي اكتساه القرآن على اللسان وهو أيضاً مخلوق لا شك فيه واللازم في قوله اقرآن غير مخلوق للعهد أي القرآن الذي صفته انه مكتوب ومحفوظ ومنزل ومقروء غير مخلوق

“But whoever says Allah the Exalted did not say it and it is not His speech is an absolute disbeliever [kāfir]. This is what the illustrious Imām, the greatest of Imāms, intended when he said in *al-Fiqh al-Akbar*: ‘The Qur’ān is written in the muṣḥafs [written copies], preserved in hearts, recited on tongues, and revealed to the Prophet (peace and blessings be upon him). Our pronunciation of the Qur’ān is created, and our writing of it and our recitation of it are created, but the Qur’ān is uncreated.’ By ‘pronunciation’ [lafz] he meant the act of pronouncing, which is our action and is absolutely created. Or he meant by it the garment of specification that the Qur’ān acquires on the tongue, which is also created without doubt. The definite article in his statement ‘the Qur’ān is uncreated’ is for specification, meaning the Qur’ān whose attribute is that it is written, preserved, revealed, and recited is uncreated.”

See another point from the named author regarding the status of the Parents of the Prophet ﷺ in a later footnote below.

44) Shaykh 'Abd al-Qādir al-Sylhetī (d. 1297 AH)

Shaykh Abū Muḥammad 'Abd al-Qādir al-Sylhetī⁴⁸ (d. 1297 AH), authored a commentary on al-Fiqh al-Akbar entitled al-Durr al-Azhar fī Sharḥ al-Fiqh al-Akbar [The Brilliant Pearl in Commentary on the Greater Jurisprudence]. In his introduction (p. 1), he stated:

فلما كان علم التوحيد أصل أصول الدين والكتاب الجليل الذي صنّفه الإمام الأعظم رسالته عنه، وسمّاه بـ«الفقه الأكبر»،
أول تصنيف، وأشمل المسائل التوحيد واليقين، وقد ضيعت دهري الأطول في اللهو والمعاصي، فألهمني الله تعالى في آخر
عمري أن أشرح هذا الكتاب شرحًا وجيزًا، مدللًا بالكتاب والسنة، وأجعله حجة بيني وبين الله تعالى يوم لا ينفع مال ولا
بنون، فشرعت فيه متضرعًا إلى الله تعالى أن يوفقني لإتمامه، ويجعله خالصًا لوجهه الكريم، ولا حول ولا قوة إلا بالله العلي
العظيم.

“Since the knowledge of tawḥīd is the foundation of the fundamentals of religion, and the noble book which the Greatest Imam [Imam al-Aḥmad] composed as a treatise on it, which he named al-Fiqh al-Akbar, was the first composition and most comprehensive of the issues of tawḥīd and certainty, and I had wasted the greater part of my life in frivolity and disobedience, Allah Almighty inspired me in the latter part of my life to explain this book with a concise commentary, substantiated by the Book and the Sunna, and to make it an argument between me and Allah Almighty on the Day when neither wealth nor children will avail. So I began it, beseeching Allah Almighty to grant me success in completing it and to make it purely for His noble Face. There is no power or strength except in Allah, the Most High, the Most Great.”

45) Shaykh 'Abd al-Ḥayy al-Laknawī (d. 1304 AH)

Shaykh Abū al-Ḥasanāt 'Abd al-Ḥayy al-Laknawī (d. 1304 AH) said the following in his al-Raf' wa al-Takmīl fī al-Jarḥ wa al-Ta'dīl (pp. 376-377):

⁴⁸ A Bengali scholar from the Sylhet region of modern-day Bangladesh.

فَهَذَا يدل على ان الحَنْفِيَّةَ اتَّبَعَ الْمَلَّةَ الحَنِيفِيَّةَ من المِرْجَنَةِ الصَّالَةِ المَبْتَدِعَةِ وَقَدْ اسْتَنَدَ بِهَذِهِ الْعِبَارَةِ جَمْعٌ من اتلشيعة قطعوا بِهِ الزاماً على اتِّبَاعِ أَبِي حَنِيفَةَ وَزَعَمُوا أَنَّهُ من المِرْجَنَةِ الصَّالَةِ واقتدى بهم فِي هَذَا الطَّغْنِ كَثِيرٌ من اهل السُّنَّةِ مِمَّنْ هُمْ تَعْصِبُ وافر وتعنّت ظَاهِرٌ بِأَبِي حَنِيفَةَ ومقلديه فاوردوا هَذِهِ الْعِبَارَةَ فِي مَعْرُضٍ مَعَايِبَةٍ وَمُثَالِبَةٍ اِيذاءً لمقلديه وَلَا عَجَبٌ من الشَّيْبَةِ فَانْهَمَ من اعداء اهل اتلسنه يسبون اكابر الصَّحَابَةِ ويطعنون على سلف اصحاب الهِدَايَةِ فَمَا بَالُكَ بِأَبِي حَنِيفَةَ وطريقته المرضية انما الْعَجَبُ من هَؤُلَاءِ الَّذِينَ هُمْ من اهل السُّنَّةِ وَيَدْعُونَ انْهَمَ من متبعي الْكِتَابِ وَالسُّنَّةِ وَمَعَ ذَلِكَ يَطْعَنُونَ على اول هَذِهِ الامة وَصَدَرَ الائمة من دُونِ بَصِيرَةٍ وَبَصَارَةٍ وَقَدْ طَالَ الْبَحْثُ قَدِيمًا وَحَدِيثًا بَيْنَ عُلَمَاءِ الْمَذَاهِبِ الْارْبَعَةِ فِي عِبَارَةِ الْغَنِيَةِ وَاسْتَشْكَلُوا وَقُوعَهَا من مثل هَذَا الشَّيْخِ الْجَلِيلِ وَالصَّوْفِيِّ النَّبِيلِ وَذَلِكَ لَوُجْهِينِ الْاَوَّلِ ان كتب الامام ابي حنيفة كالفقه الاكبر وَكِتَابَ الْوَصِيَّةِ تَنَادَى بِاعْلَى النَّدَاءِ على انه لَيْسَ مَذْهَبُهُ فِي بَابِ الْاِيْمَانِ وَفِرْوَعِهِ مَا ذَهَبَ اِلَيْهِ الْمِرْجَنَةُ اصحاب الاغواء وَكَذَلِكَ كتب الْحَنْفِيَّةُ تشهدُ بِطُلَانِ مَذْهَبِ الْمِرْجَنَةِ وان الْحَنْفِيَّةَ وَاِمَامَهُمْ لَيْسُوا مِنْهُمْ فَهَذِهِ النِّسْبَةُ الْوَاقِعَةُ فَرِيَّةٌ بِلا مَرِيَّةٍ وَصُدُورُهَا من مثل هَذَا الشَّيْخِ الَّذِي هُوَ سَيِّدُ الطَّائِفَةِ الرُّضِيَّةِ بَلِيَّةٌ اِيَّةٌ بَلِيَّةٌ

“This indicates that the Ḥanafīyya, followers of the Ḥanīfī religion (pure monotheistic faith), are among the misguided, innovating Murjī'a. A group of Shī'a have relied on this statement and criticized it as binding upon the followers of Abū Ḥanīfa, claiming that he is among the misguided Murjī'a. Many from the people of the Sunna (Ahlus-Sunna) who have abundant partisanship and apparent stubbornness against Abū Ḥanīfa and his followers have followed them in this criticism, presenting this statement in the context of faulting and reproaching as harm to his followers. There is no wonder from the Shī'a, for they are among the enemies of the people of the Sunna—they curse the great Companions and criticize the predecessors [salaf] of the people of guidance. What do you think about Abū Ḥanīfa and his blessed path? Rather, the wonder is from those who are from the people of the Sunna and claim they are followers of the Book and the Sunna, yet they criticize the foremost of this community [ummah] and the chief of the Imams (Abū Ḥanīfa) without insight or perception.

The research has been lengthy, both in ancient and modern times, among the scholars of the four schools [madhāhib] regarding the statement in al-Ghunya⁴⁹, and they found it problematic that it came from such a noble Shaykh⁵⁰ and distinguished Sufi. This is for two reasons: The first: **that the books of Imam Abū Ḥanīfa, such as al-Fiqh al-Akbar and Kitāb al-Waṣīyya**, proclaim with the loudest proclamation that his madhhab [school] in the chapter of faith [īmān] and its branches is not what the Murjī'a, the people of misguidance, went to. Likewise,

⁴⁹ This is regarding al-Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq of Shaykh 'Abd al-Qādir al-Jīlānī.

⁵⁰ Meaning 'Abd al-Qādir al-Jīlānī (d. 561 AH).

the books of the Ḥanafīyya testify to the invalidity of the madhhab [school] of the Murji'a and that the Ḥanafīyya and their Imam are not among them. This attribution that has occurred is a fabrication without doubt, and its issuance from such a Shaykh who is the master of the blessed group is a calamity, what a calamity, what a calamity!"

He also said in his work known as 'Umdat al-Ri'āya 'alā Sharḥ al-Wiqāya (1/167):

وأما تصانيف أبي حنيفة
فذكروا منها: «الفقه الأكبر» و«كتاب الوصية»، و«كتاب العالم والمتعلم
وكتاب «المقصود»، وغير ذلك

“As for the works of Abū Ḥanīfa: They mentioned among them: **al-Fiqh al-Akbar**, Kitāb al-Waṣiyya (The Book of the Testament), Kitāb al-ʿĀlim wa al-Mutaʿallim (The Book of the Scholar and the Student), the book al-Maqṣūd⁵¹ (The Intended), and other works.”

46) Shaykh Muḥammad Zāhid al-Kawtharī (d. 1952)

Shaykh Muḥammad Zāhid al-Kawtharī, who died in 1371 AH, said in the introduction to the book al-ʿĀlim wa-l-Mutaʿallim, [The Scholar and the Student, pp. 6-7], the text of which is:

⁵¹ I have seen a manuscript of this short work held in Istanbul, Türkiye. Library name: Süleymaniye Library, Yahya Tevfik Collection no.: 00410-003 [Other treatises] Bibliographic record no.: 341374 Physical characteristics: folios 44-55. A typed edition was stored in Süleymaniye Library (Istanbul, Türkiye), Pertev Paşa Collection, no. 00580-003, pp. 57-71.

قال الشيخ محمد زاهد الكوثري، المتوفى ١٣٧١ هـ في مقدّمة كتاب «العالم والمتعلّم» ما نصّه: وأما «الفقه الأكبر» رواية حمّاد بن أبي حنيفة عن أبيه فله شروح كثيرة، وقد طبع مرّات في كثير من العواصم، كما طبع كثير من شروحه، وأما سنده ففي النسخة الخطيّة المحفوظة ضمن المجموعة رقم ٢٢٦ بمكتبة شيخ الإسلام العلامة عارف حكمت بـ «المدينة المنورة»، زادها الله تكريماً،

“As for al-Fiqh al-Akbar narrated by Ḥammād ibn Abī Ḥanīfa from his father, it has many commentaries, and it has been printed many times in many capitals, just as many of its commentaries have been printed. As for its chain of transmission, in the manuscript copy preserved within collection number 226⁵² in the library of Shaykh al-Islām, the greatly learned, 'Ārif Ḥikmat in Madina the Illuminated, may Allah increase it in honour

ففي أولها سند الشيخ إبراهيم الكوراني في الكتاب إلى علي ابن أحمد الفارسي، عن نصير بن يحيى، عن ابن مقاتل (محمد بن مقاتل الرازي)، عن عصام ابن يوسف، عن حمّاد بن أبي حنيفة، رضي الله عن الجميع. وفي مكتبة شيخ الإسلام هذه نسختان من «الفقه الأكبر» رواية حمّاد قديمتان، وصحّحتان، فإليت بعض الطالبين قام بإعادة طبع «الفقه الأكبر» من هاتين النسختين، مع المقابلة بنسخ دار الكتب المصرية

At its beginning is the chain of Shaykh Ibrāhīm al-Kūrānī in the book to 'Alī ibn Aḥmad al-Fārisī, from Nuṣayr ibn Yaḥyā, from Ibn Muqātil (Muḥammad ibn Muqātil al-Rāzī), from 'Iṣām ibn Yūsuf, from **Ḥammād ibn Abī Ḥanīfa**, may Allah be pleased with them all. In this library of Shaykh al-Islām there are two copies⁵³ of al-Fiqh

⁵² In the modern 'Ārif Ḥikmat catalogue it is now stored under no. 234.

⁵³ **Al-Fiqh al-Akbar and the status of the parents of the Prophet ﷺ**

Back in 1971 the late **Shaykh Ināyatullāh Iblāgh** (d. 2019) mentioned the following as a confirmation in his *al-Imām al-Aẓam Abū Ḥanīfa al-Mutakallim* (pp. 102-103):

وذكر العلامة الكوثري بأنه رأى النسخة التي فيها (ما ماتا) في نسختين بدار الكتب المصرية، وقد راجعتهما أنا فوجدتهما كما ذكر الكوثري رحمه الله. وقد ذكر الكوثري في تحقيقه على رسائل أبي حنيفة المحفوظة بدار الكتب المصرية رقم (٢٤٢٠٥) بأنه توجد نسخ مخطوطة منها في مكتبة (الفاتح) بالآستانة

“Al-'Allāma al-Kawtharī mentioned that he saw the manuscript containing ‘mā māta’ [they did not die] in two copies at Dār al-Kutub al-Miṣriyya [Egyptian National Library], *and I have reviewed them myself and found them as al-Kawtharī (may Allah have mercy on him) mentioned.* Al-Kawtharī mentioned in his critical edition of the treatises of Abū Ḥanīfa

preserved in Dār al-Kutub al-Miṣriyya, number (24205), that there are manuscript copies of them in the al-Fātiḥ library in Istanbul.”

Shaykh Muḥammad Nūr Suwayd is a student of the named Ināyatullāh Iblāgh and he mentioned the following in his Ta’kīd al-Adilla ‘alā Najāt Wāliday al-Nabī ṣallā Allāhu ‘alayhi wa sallam min al-Nār (p. 99, fn. 1):

فأصبح لدينا خمس مخطوطات صحيحة اثنتان في مكتبة شيخ الإسلام عارف حكمت في المدينة المنورة على ساكنها أفضل الصلاة (١) والسلام تحت رقمي: ٢٢٦ و ٣٣٠، قسم الجامع، وثلاث مخطوطات في دار الكتب المصرية المجموعتين: (٦٤) م و (٢١٥) م ورقم ٢٤٢٠٥. فاللهم يسر خروجهن للطباعة.

“So we now have five authentic manuscripts: two in the library of Shaykh al-Islām ‘Arif Ḥikmat in al-Madīna al-Munawwara - upon its inhabitant be the finest prayers and peace - under numbers 226 and 330, Collections [al-majāmi‘] section, and three manuscripts in Dār al-Kutub al-Miṣriyya [Egyptian National Library] in collections (64 M) and (215 M) and number 24205. O Allah, facilitate their publication.”

The late **Shaykh Wahbī Sulaymān Ghāwījī al-Albānī (d. 2013)** in his work known as Abū Ḥanīfa al-Nu‘mān: Imām al-A‘imma al-Fuqahā’ (pp. 257-258) mentioned the following:

شبهة : قيل : إن أبا حنيفة رحمه الله تعالى، قال في «الفقه الأكبر»: إن والدي رسول الله ﷺ في النار، وذلك شينٌ ؛ لما فيه من إبداء - ٩ رسول الله ﷺ

“9 - Dubious claim: It is said that Abū Ḥanīfa, may Allah have mercy upon him, said in al-Fiqh al-Akbar: that the parents of the Messenger of Allah ﷺ are in the Fire, and that is shameful because of what it contains of causing harm to the Messenger of Allah ﷺ.

كشفها رأيت بعيني نسخة خطية من «الفقه الأكبر» بمكتبة شيخ الإسلام عارف حكمت بالمدينة المنورة، على ساكنها الصلاة والسلام، وقد طالعتها فلم أجد فيها أن أبوي رسول الله ﷺ ماتا على الكفر، بل فيها : وأبواه ما ماتا على الكفر (٢) ويرجح هذا اللفظ - ومعناه ظاهر - أنه قال بعد : وأبو طالب مات كافراً. فلو كان الكفر صفة في الجميع

Its unveiling: *I saw with my own eyes a manuscript copy of al-Fiqh al-Akbar in the library of Shaykh al-Islām ‘Arif Ḥikmat in al-Madīna al-Munawwara, upon its inhabitant be prayer and peace, and I examined it and did not find in it that the parents of the Messenger of Allah ﷺ died upon disbelief, but rather it contains: ‘and his parents did not die upon disbelief’ (2).* This wording is strengthened - and its meaning is apparent [zāhir] - by the fact that he said afterwards: ‘and Abū Ṭālib died as a disbeliever.’ For if disbelief were an attribute of all of them

(Footnote):

. انظر المخطوطة برقم / ١٦١ / مجاميع (٢)

(2) See the manuscript numbered 161/Collections (Majami).

لقال - معاذ الله - وأبو رسول الله ﷺ وأبو طالب ماتوا على الكفر؛ وما نجد في بعض نسخ الفقه الأكبر من نسبة الكفر إلى والدي رسول الله ، فذلك خطأ من ناسخ أول تبعه بعض النساخ فيه، ذلك لأن الناسخ وجد حرف «ما» مذكوراً مرتين فظنه مكرراً خطأ فحذفه، فانعكست العبارة (١) والله أعلم ، وكم في النساخ من يعكس المعاني الرداءة خط المؤلف المنسوخ كتابه، أو رداءة خط الناسخ، أو قلة معرفته ونقصان علمه، وكما نجد ذلك في بعض الكتب المطبوعة الناتج عن غفلة أو جهالة .

he would have said - Allah forbid - ‘and the parents of the Messenger of Allah ﷺ and Abū Ṭālib died upon disbelief.’ What we find in some copies of al-Fiqh al-Akbar attributing disbelief to the parents of the Messenger of Allah *is an error from an original copyist whom some copyists followed in this*, because the copyist found the particle ‘mā’ mentioned twice and thought it was repeated in error so he deleted it, thus the expression was reversed (1). And Allah knows best. How many copyists there are who reverse meanings due to the poor handwriting of the author whose book is being copied, or the poor handwriting of the copyist, or his lack of knowledge and deficiency in learning, just as we find this in some printed books resulting from negligence or ignorance.

Footnote:

. ويرى الإمام الكوثري أن أصل العبارة كان : ماتا على الفطرة، وهو قريب (١)

(1) Imām al-Kawtharī holds the view that the original expression was: ‘they died upon the natural state [fiṭra]’, and this is plausible.” End of quote.

Shaykh Wahbī Ghāwījī also mentioned the following on pp. 315-316 of the above-named work where he presented the accurate text of al-Fiqh al-Akbar first:

. ووالدا رسول الله ﷺ ماتا على الفطرة (3) ، وأبو طالب عمه مات كافراً

“And the parents of the Messenger of Allah ﷺ died upon the fiṭra (3), whilst Abū Ṭālib his uncle died as a disbeliever.”

Footnote no. 3 mentioned:

الذي رأيته في نسخة جيدة مخطوطة في مكتبة شيخ الإسلام عارف حكمت ما ماتا على الكفر والمعنى قريب فإنهما ماتا قبل بعثة رسول الله ، وأهل الفترة عند أهل السنة ناجون لقوله تعالى : وما كنا معذبين حتى نبعث رسلاً (قال الله تعالى :) لتندر قوماً ما أنذر آباؤهم ... لتندر قوماً ما أتاهم من نذير من قبلك (والله أعلم . والأدب مع رسول الله ﷺ واجب ، وترك إيذائه واجب كذلك . انظر إن شئت سبل السلام للشيخ عمر باني - ورسالة الفرح والسرور في والدي الرسول الله ﷺ للشيخ محمد مرعشي المعروف ب : ساجلي زاده ومجموعة رسائل السيوطي في نجات والدي المصطفى ﷺ

“What I saw in a good manuscript copy in the library of Shaykh al-Islām ‘Ārif Hikmat was ‘they did not die upon disbelief’ and the meaning is similar, for they both died before the mission of the Messenger of Allah, and the people of the interval period [ahl al-fatra] according

al-Akbar narrated by Ḥammād, both old and authentic. If only some of the students would undertake reprinting al-Fiqh al-Akbar from these two copies, with comparison to the copies of the Egyptian National Library.

ففي بعض تلك النسخ: وأبوا النبي ﷺ ماتا على الفطرة، والفطرة سهلة التحريف إلى الكفر في الخط الكوفي، وفي أكثرها ماتا على الكفر، كان الإمام الأعظم يريد به الردّ على من يروي حديث «أبي وأبوك في النار»، ويرى كونهما من أهل النار، لأن إنزال المرء في النار لا يكون إلا بدليل يقيني، وهذا الموضوع ليس بموضوع عملي، حتى يكتفى فيه بالدليل الظني.

In some of those copies: 'The parents of the Prophet ﷺ died upon the natural state [fiṭra],' and fiṭra is easily corrupted to kufr in Kufic script, while in most of them 'they died upon disbelief [kufr].' The Greatest Imam (al-Imām al-A'zam Abū Ḥanīfa) intended by this to respond to those who narrate the hadith 'My father and your father are in the Fire' and consider them to be among the people of the Fire, because consigning a person to the Fire can only be done with certain evidence, and this matter is not a practical matter, so that conjectural evidence would suffice in it.

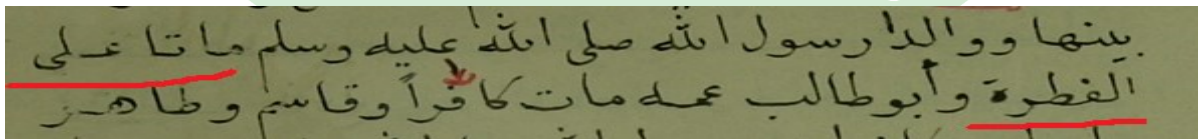
ويقول الحافظ محمد المرتضى الزبيدي، شارح «الإحياء» و«القاموس» في رسالة «الانتصار لوالدي النبي المختار»، كنت رأيته بخطه عند شيخنا أحمد ابن مصطفى العمري الحلبي، مفتي العسكر العالم المعمر ما معناه: إن الناسخ لما رأى تكرّر في ما ماتا ظن أن إحداها زائدة، فحذفها، فداعت نسخته الخاطئة، ومن الدليل على ذلك سياق الخبر، لأن أبا طالب والأبوين لو كانوا جميعا على حالة واحدة جمع الثلاثة في الحكم بجملة واحدة، لا بجملتين، مع عدم التخالف بينهم في الحكم، وهذا رأي وجيه من الحافظ الزبيدي، إلا أنه لم يكن رأى النسخته التي فيها ما ماتا، وإنما حكى ذاك عن رأيها، وإني بحمد الله رأيت لفظ ما ماتا في نسختين بدار الكتب المصرية قديمتين، كما رأى بعض أصدقائي لفظي ما ماتا، وعلى الفطرة في نسختين قديمتين بمكتبة شيخ الإسلام المذكورة، وعلى القاري بن شرحه على النسخته الخاطئة، وأساء الأدب، سامحه الله.

al-Ḥāfiẓ Muḥammad Murtaḍā al-Zabīdī, commentator on the Iḥyā' and Qāmūs, says in the treatise 'Defence of the Parents of the Chosen Prophet [al-Intiṣār li-Wāliday

to Ahl al-Sunna are saved, due to His saying, the Exalted: 'And We were not punishing until We sent a messenger.' Allah the Exalted said: 'That you may warn a people whose fathers were not warned... that you may warn a people to whom no warner came before you.' And Allah knows best. Proper conduct [adab] towards the Messenger of Allah ﷺ is obligatory, and refraining from causing him harm is likewise obligatory. See if you wish Subul al-Salām by Shaykh 'Umar Bālī, and the treatise al-Farah wa al-Surūr fī Wāliday Rasūl Allah by Shaykh Muḥammad Mar'āshi, known as Sājiqli Zādah, and the collection of treatises by al-Suyūṭī on the salvation of the parents of al-Muṣṭafā ﷺ."

al-Nabī al-Mukhtār]’—I had seen it in his handwriting at our Shaykh Aḥmad ibn Muṣṭafā al-‘Umarī al-Ḥalabī, the Mufti of the military, the long-lived scholar—to the effect that: When the copyist saw the repetition in ‘mā mātā’ (they did not die), he thought that one of them was superfluous, so he deleted it, and thus his erroneous copy spread. Among the evidence for this is the context of the report, because if Abū Ṭālib and the two parents were all in the same condition, he would have combined the three in the judgment with one sentence, not two sentences, given the lack of difference between them in the judgment. This is a sound opinion from the scholar al-Zabīdī, except that he had not seen the copy that contains ‘mā mātā, (they did not die) but rather conveyed this from someone who had seen it. I, praise be to Allah, have seen the wording ‘mā mātā in two old copies in the Egyptian National Library, just as some of my friends saw the wordings ‘mā mātā’ and ‘**alā al-fiṭra**’⁵⁴ in two old copies in the aforementioned library of Shaykh al-

⁵⁴ I have personally seen a later copy of al-Fiqh al-Akbar (the transmission of Ḥammād ibn Abī Ḥanīfa) dated 1368 AH, scribed by Muhamamd Nur ibn Abdullah al-Indunisi, held under no. 982, Muhammad ibn Sa’ud University in Riyadh. This copy was copied from the named Shaykh al-Islām ‘Ārif Hikmat copy in Madina, no. 220. This copy has the wording as follows on folio 9:



Typed format:

والدا رسول الله صلى الله عليه وسلم ماتا على الفطرة

“And the two parents of the Messenger of Allah – peace and blessings be upon him – died upon the natural state [fiṭra].”

The fiṭra refers to the Islamic concept that all humans are born with an innate knowledge of Allah and natural inclination towards monotheism. This natural state is pure and inclined towards Islam, but external influences (particularly upbringing and environment) can lead people away from this original nature. This can be seen from Sahih Muslim (no. 2659):

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ عَلَى الْفِطْرَةِ وَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَمُجَسَّسَانِهِ فَإِنْ كَانَ مُسْلِمَيْنِ فَمُسْلِمٌ كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ يَلْكُرُهُ الشَّيْطَانُ فِي حُضْنَيْهِ إِلَّا مَرْيَمَ وَابْنَهَا "

Qutayba ibn Sa’id narrated to us, ‘Abd al-‘Azīz - meaning al-Darāwardī - narrated to us, from al-‘Alā’, from his father, from Abū Hurayra, that the Messenger of Allah ﷺ said: "Every human being whom his mother gives birth to is born upon the fiṭra, and his parents afterwards make him a Jew, a Christian, or a Magian. **If they are both Muslims, then he is a Muslim.** Every human being whom his mother gives birth to - Satan pokes him in his sides, except Maryam and her son."

Also, the following quotes support what was mentioned above:

قال شيخ الإسلام مصطفى صبري في مقدمته لكتاب الشيخ مصطفى أبو سيف الحمامي - رحمهم الله تعالى (النهضة الإصلاحية للأسرة الإسلامية) طبع بمطبعة مصطفى البابي الحلبي وأولاده سنة 1354 هـ

Shaykh al-Islām Muṣṭafā Ṣabrī (d. 1954) said in his introduction to the book of Shaykh Muṣṭafā Abū Sayf al-Ḥammāmī (d. 1948) – may Allah have mercy upon them both – (al-Nahḍa al-Iṣlāḥiyya lil-Usra al-Islāmiyya) published by the printing press of Muṣṭafā al-Bābī al-Ḥalabī and his sons in the year 1354 AH:

فصادفت المقالة التي تبرئ الإمام أبا حنيفة رضي الله عنه عن تكفير والدي رسول الله صلى الله عليه وآله وسلم وتصحيح ما كتب في ...)
النسخ (للفقهاء الأكبر) المنسوب إلى الإمام من لفظ (ماتا على الكفر) بما رآه فضيلة بعينيه في المدينة المنورة من نسخة ضمن مجموع مخطوطات
ترجع كتابتها إلى عهد بعيد بمكتبة عارف حكمت بك أحد مشايخ الإسلام في الدولة العثمانية من لفظ (ماتا على الفطرة) وهو الأوفق بسياق
(كلام الإمام ، فشكرت فضيلة المؤلف على توثيق ذلك التصحيح الذي سمعناه من أفواه بعض الأساتذة بهذا الضبط

“So I came across the article that exonerates Imām Abū Ḥanīfa – may Allah be pleased with him – from declaring the parents of the Messenger of Allah – peace and blessings be upon him and his family – as disbelievers, and corrects what was written in the manuscripts (of al-Fiqh al-Akbar) attributed to the Imām with the wording ‘they died in disbelief [māta ‘alā al-kufr]’ with what His Eminence saw with his own eyes in Madīna al-Munawwara from a manuscript within a compiled handwritten collection whose writing dates back to a distant era in the library of ‘Arif Ḥikmat Bey, one of the Shaykhs of Islam in the Ottoman State, *with the wording ‘they died upon the natural state [māta ‘alā al-fitra]*’ which is more consistent with the context of the Imām's words. So, I thanked His Eminence the author for documenting that correction which we had heard from the mouths of some teachers with this verification.”

Also:

وقال الشيخ مصطفى أبو سيف الحمامي (النهضة الإصلاحية للأسرة الإسلامية) طبع بمطبعة مصطفى البابي الحلبي وأولاده سنة 1354 هـ

And **Shaykh Muṣṭafā Abū Sayf al-Ḥammāmī** said in al-Nahḍa al-Iṣlāḥiyya lil-Usra al-Islāmiyya published by the printing press of Muṣṭafā al-Bābī al-Ḥalabī and his sons in the year 1354 AH:

هذا الذي رأيته أنا بعيني في الفقه الأكبر للإمام أبو حنيفة رضي الله عنه رأيته بنسخة بمكتبة شيخ الإسلام بالمدينة المنورة على ساكنها أفضل)
الصلاة والسلام ، ترجع كتابة تلك النسخة إلى عهد بعيد حتى قال بعض العارفين هناك أنها كتبت في زمن العباسيين وهذه النسخة ضمن
مجموعة رقمها 220 من قسم المجاميع بتلك المكتبة ، فمن أراد أن يرى هذه النسخة من الفقه الأكبر بعينه فعليه بتلك المكتبة وهو يجدها هناك
(. بهذا النص الذي نقلناه هنا

“This which I saw with my own eyes in al-Fiqh al-Akbar of Imām Abū Ḥanīfa – may Allah be pleased with him – I saw it in a manuscript in the library of Shaykh al-Islām in Madīna al-Munawwara – upon its inhabitant be the best prayers and peace. The writing of that manuscript dates back to a distant era, to the point that some of the knowledgeable people there said that it was written during the time of the Abbasids. And this manuscript is within a collection numbered 220 from the compiled works section of that library. So, whoever wants to see this

manuscript of al-Fiqh al-Akbar with his own eyes, let him go to that library and he will find it there with this text that we have transmitted here.”

According to **Shaykh Abu Ḥāmid ibn Marzūq (d. 1970)** in his *Barā'at al-Ash'ariyyīn min 'Aqā'id al-Mukhālifīn* (p. 177):

وقد أخبرني المرحوم الشيخ مصطفى الحمامي بأن التميميين لما منعوا كتابه ((النهضة الإصلاحية)) من دخول مملكتهم لرده على مالأ علي القاري في نسبته عدم نجاحهما إلى الفقه الأكبر للإمام أبي حنيفة، دخل على قاضي قضائهم فقال له لم منعت كتابي النهضة الإصلاحية وما فيه إلا الإصلاح، فقال له ما مذهبك؟، قال حنفي، فقال هذا مالأ علي القاري منكم ألف رسالة في عدم نجاحهما وذكر أن ذلك موجود في الفقه الأكبر لإمامكم، فقال الحمامي: مالأ علي القاري ليس بمعصوم من الخطأ وهذه المسألة ليست من عقائد الدين الواجبة على المسلم وليست موجودة في الفقه الأكبر، ونسبة هذا إلى الإمام أبي حنيفة غير صحيحة، وكأنكم سجلتم على أنفسكم للعالم الإسلامي بطبعكم رسالة القاري عداوتكم لرسول الله صلى الله تعالى عليه وسلم، فقال له: ما تقول في: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: 5]؟، فقال الحمامي: أقول كما قال إمام دار الهجرة: (الاستواء معلوم والكيف مجهول والإيمان به واجب والسؤال عنه بدعة)، ولا أزيد على هذا، فقال له قل استوى بذاته؟، فقال الحمامي: إن ثبتت هذه اللفظة عن النبي صلى الله تعالى عليه وسلم فأنا أقولها وإن لم تثبت فأنا اضرب بما عرض الحائط. انتهى

“The late **Shaykh Muṣṭafā al-Ḥammāmī** informed me that when the Taymiyyans prevented his book *al-Nahḍa al-Islāhiyya* [The Reformist Renaissance] from entering their kingdom because it refuted Mulla 'Alī al-Qārī regarding his attribution of their [the Prophet's parents'] lack of salvation to al-Fiqh al-Akbar of Imam Abū Ḥanīfa, he went to their chief judge and said to him: ‘Why did you prevent my book *al-Nahḍa al-Islāhiyya* when it contains nothing but reform?’ He [the judge] said to him: ‘What is your school of law [madhhab]?’ He said: ‘Ḥanafī.’ So he [the judge] said: ‘This Mulla 'Alī al-Qārī from among you authored a treatise on their lack of salvation and mentioned that this is found in al-Fiqh al-Akbar of your Imam.’ Al-Ḥammāmī said: ‘*Mulla 'Alī al-Qārī is not infallible from error, and this issue is not among the religious beliefs obligatory upon a Muslim, nor is it found in al-Fiqh al-Akbar. Attributing this to Imam Abū Ḥanīfa is incorrect.* It is as if you have recorded for yourselves before the Islamic world, by printing al-Qārī's treatise, your enmity toward the Messenger of Allah (may Allah the Exalted's peace and blessings be upon him).’ He [the judge] said to him: ‘What do you say about: 'The Most Merciful istawā upon the Throne' [Tāhā: 5]?’ Al-Ḥammāmī said: ‘I say as the Imam of the Abode of Migration [Mālik] said: 'The istiawā is known, the how [kayf] is unknown, belief in it is obligatory, and questioning about it is innovation [bid'a],’ and I do not add to this.’ He [the judge] said to him: ‘Say istawa with His essence [bi-dhātihi]?’ Al-Ḥammāmī said: ‘If this expression is established from the Prophet (may Allah the Exalted's peace and blessings be upon him), then I will say it, but if it is not established, then I will disregard it completely.’ End quote.”

Islām. 'Alī al-Qārī⁵⁵ built his commentary on the erroneous copy and was offensive in his manner—may Allah forgive him.⁵⁶

⁵⁵ **Imam 'Alī al-Qārī (d. 1014 AH)** said the following in his *Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar* (p. 310):

ووالدا رسول الله صلى الله عليه وسلم ماتا على الكفر. وهذا رد على من قال إنهما ماتا على الإيمان أو ماتا على الكفر ثم أحياهما الله فماتا في مقام الإيمان. وقد أفردت لهذه المسألة رسالة مستقلة ودفعت ما ذكره السيوطي في رسائله الثلاث في تقوية هذه المقالة بالأدلة الجامعة المجتمع من الكتاب والسنة والقياس وإجماع الأمة. ومن غريب ما وقع في هذه القضية إنكار بعض الجهلة من الحنفية علي في بسط هذا الكلام، بل شار إلى أنه غير لائق بمقام الإمام. وهذا بعينه كما قال الضال جهنم بن صفوان: وددت أن أحك من المصحف قوله تعالى: {ثُمَّ اسْتَوَى عَلَى الْعَرْشِ} [الأعراف: 54]

“The two parents of the Messenger of Allah, peace and blessings be upon him, died upon disbelief [kufr]. This is a refutation of those who said that they died upon faith [īmān], or that they died upon disbelief [kufr] then Allah brought them back to life and they died in the state of faith [īmān]. I have devoted an independent treatise to this issue and refuted what al-Suyūṭī mentioned in his three treatises in strengthening this position with comprehensive and united evidence from the Book, the Sunna, analogy [qiyās], and the consensus of the community [ijmā' al-umma]. Among the strange things that occurred in this case is the denial by some ignorant ones amongst the Ḥanafīs regarding my elaboration of this statement, rather indicating that it is not befitting the position of the Imam (Abu Ḥanīfa). This is exactly like what the misguided Jahm ibn Ṣafwān said: ‘I wish I could scrape from the Qur’ān His saying, the Exalted: {Then He istawa over the Throne} [al-A‘rāf: 54].”

The claim of his retraction and contemporary responses:

وذهب العلامة الحقيق الشيخ مصطفى الحمامي إلى أن علي القاري رجع عن قوله بأن والدي النبي ماتا على الكفر بما كتبه في شرحه على الشفا للقاضي عياض (١/٦٠١)، (١/٦٤٨) فأما الموضع الأول فذكر صاحب الشفا : «أن أبا طالب قال للنبي ﷺ وهو رديفه بذي الحجاز عطشت وليس عندي ماء فنزل النبي الله وضرب بقدمه الأرض فخرج الماء فقال : اشرب فقال القاري بعد كلام : وأبو طالب لم يصح إسلامه، وأما إسلام أبويه. ففيه أقوال والأصح إسلامهما على ما اتفق عليه الأجلة من الأئمة كما بينه السيوطي في رسائله الثلاث المؤلفة . اه ثم قال الشيخ مصطفى الحمامي في كتابه «النهضة الاصلاحية» وبهذا قد كفانا مؤلف الرسالة نفسها وهو الشيخ ملا علي القاري مؤونة الرد عليه برجوعه إلى الحق الصواب، وهكذا العلماء الأكابر لا تنتظر منهم إلا الرجوع إلى الصواب إن أخطأوا والإنابة إلى ربه ان عضاوا، والمبادرة إلى الكمال ان عرجوا إلى نقص . اه

Allāma Muṣṭafā al-Ḥammāmī held the view that ‘Alī al-Qārī retracted his statement that the parents of the Prophet ﷺ died upon disbelief through what he wrote in his commentary on al-Shifā’ by al-Qādī ‘Iyāḍ (1/601), (1/648). As for the first passage, the author of al-Shifā’ mentioned: ‘that Abū Ṭālib said to the Prophet ﷺ whilst he was riding behind him at Dhū al-Majāz: ‘I am thirsty and I have no water with me,’ so the Prophet descended and struck the ground with his foot, and water came forth. He said: ‘Drink.’ Al-Qārī said after some discussion: ‘As for Abū Ṭālib, his Islam is not authentically established, but as for the Islam of his parents,

there are various opinions regarding it, and the most correct is that they both embraced Islam, according to what the distinguished Imāms have agreed upon, as al-Suyūṭī clarified in his three composed treatises.’ End quote. Then Shaykh Muṣṭafā al-Ḥammāmī said in his book al-Nahḍa al-Iṣlāḥiyya: "By this, the author of the treatise himself, namely Shaykh Mullā ‘Alī al-Qārī, has spared us the trouble of refuting him by his return to the correct truth. This is how the great scholars are - you expect nothing from them but a return to what is correct if they err, repentance to their Lord if they transgress, and hastening towards perfection if they stumble into deficiency." End of quote.

In the following link there was a discussion on the above view of Imam ‘Alī al-Qārī and the claim of his retraction from the above named Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar in the year 2012: <https://aslein.net/showthread.php?t=16449>

The 1st post by Muḥammad Suwayfī Sayyid stated:

تحت عنوان . رجوع إلى الحق والحمد لله في كتاب "منح الروض الأزهر في شرح الفقه الأكبر" كتب الشيخ وهي غاوي حفظه الله تعالى "كان على القاري رحمه الله تعالى رأى فترة أن والدى الرسول صلى الله عليه وسلم في النار , وكتب في هذا رسالة. لكنه رجع عن ذلك والحمد لله كما نجده في شرحه للشفاء للقاضي عياض, الذي انتهى منه 1011 هـ أى قبل وفاته بثلاث سنوات . فقد جاء فيه بعد كلام(وأبو طالب لم يصح إسلامه): وأما إسلام أبويه ففيه أقوال , والأصح إسلامهما على ما اتفق عليه الاجلة من الأمة , كما بينه السيوطي في رسائله الثلاث المؤلفة اه (شرح الشفا 1\ 601) وقال أما ما ذكروا من إحيائه عليه الصلاة والسلام أبويه فالأصح أنه وقع على ما عليه الجمهور الثقات كما قال السيوطي في رسائله الثلاثة المؤلفة (1\ 648) (انظر: النهضة الإصلاحية للشيخ مصطفى الحمامي رحمه الله تعالى . قال الشيخ خليل: إن الإمام القاري فرغ من كتابه (شرح الشفاء) في سنة 1011 هـ أى قبل وفاته بثلاث سنوات والله أعلم . (انظر شرح الشفاء, للقاري 2\ 562) انتهى كلام الشيخ وهي غاوي

Meaning:

Under the heading ‘Return to the Truth, Praise Be to Allah’ in the book Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar (see pp. 18-19), Shaykh Wabḥī Ghāwījī, may Allah the Exalted preserve him, wrote: ‘‘Alī al-Qārī, may Allah the Exalted have mercy on him, held the view for a period that the two parents of the Messenger, peace and blessings be upon him, were in the Fire, and he wrote a treatise on this. However, he retracted from that, praise be to Allah, as we find in his commentary on al-Shifā’ by al-Qāḍī ‘Iyāḍ, which he completed in 1011 AH, i.e., three years before his death. For it states after the statement '(and Abū Ṭālib's conversion to Islam was not authentic)': As for the conversion to Islam of his two parents, there are opinions about it, and the most correct is their conversion to Islam according to what the eminent ones of the community have agreed upon, as al-Suyūṭī clarified in his three composed treatises." (Sharḥ al-Shifā’ 1/601) And he said: ‘As for what they mentioned regarding his revival, peace and blessings be upon him, of his two parents, the most correct is that it occurred according to what the majority of trustworthy (scholars hold), as al-Suyūṭī said in his three composed treatises’ (1/648). (See: al-Nahḍa al-Iṣlāḥiyya by Shaykh Muṣṭafā al-Ḥammāmī, may Allah the Exalted have mercy on him. Shaykh Khalīl said: **Imam al-Qārī completed his book 'Sharḥ al-Shifā’' in the year 1011 AH, i.e., three years before his death**, and Allah knows best. (See Sharḥ al-Shifā’, by al-Qārī 2/562). End of the words of Shaykh Wabḥī Ghāwījī.

NB - Shaykh Khalīl being Khalīl Ibrāhīm Qutlay and his work was entitled: al-Imām al-Qārī wa-Atharuhu fī al-Ḥadīth

Response by Shaykh Jalāl ‘Alī al-Jihānī (3rd post):

بعيداً عن أصل المسألة، وعمّا يمكن أن يستغلها بعض الناس للطعن في العلماء أو الاستهانة بوالدي المصطفى صلى الله عليه وسلم، ويعيداً عن سيجمل نقلي على غير محمله، خاصة أن المسألة صارت لها حساسية كبيرة في الأزمان المتأخرة، بعدما استخدمها الجهلة في زماننا في مقام يلزم منه التقليل من شأن نبينا صلى الله عليه وسلم، لكن القول برجوع العلامة القاري عن رأيه غير صحيح، فإذا كان قد كتب شرح الشفاء قبل وفاته بثلاث سنوات، فإن النص المطبوع منه محرّف إما من الناشر، أو من ناسخ المخطوط الذي تم نشر الكتاب عنه.. هذا نص ما في المنشور:

Away from the fundamental issue, and from what some people might exploit to attack scholars or to belittle the two parents of al-Muṣṭafā, peace and blessings be upon him, and away from those who will interpret my transmission in the wrong way, especially since the issue has acquired great sensitivity in recent times, after the ignorant ones in our time have used it in a context that necessitates diminishing the status of our Prophet, peace and blessings be upon him, **but the claim that the scholar al-Qārī retracted his opinion is incorrect.** If he wrote the commentary on al-Shifā’ three years before his death, then the published text of it is corrupted either by the publisher or by the copyist of the manuscript from which the book was published. This is the text of what is in the published version:

والأصح إسلامهما على ما اتفق عليه الاجلة من الأمة , كما بينه السيوطي في رسائله الثلاث المؤلفة اهـ

‘And the most correct is their conversion to Islam according to what the eminent ones of the community have agreed upon, as al-Suyūṭī clarified in his three composed treatises.’

وهذا نص ما في نسخة من المخطوطات الثلاثة التي تم تصويرها من تركيا أعطاني إليها أحد إخواني طلاب العلم، ممن يهتمون بالتدقيق في المسائل، للتأكد من المسألة، وانظر المرفقات

And this is the text of what is in a manuscript from amongst the three manuscripts that were photographed from Turkiye, which one of my brothers amongst the students of knowledge, who are concerned with precision in matters, gave to me to verify the issue, and see the attachments:

وأما قول التلمساني: وروي إسلام أمه بإسناد صحيح، وروي إسلام أبويه، فمردود عليه، كما بينت هذه المسألة في رسالة مستقلة، رداً على [السيوطي في رسائله الثلاثة].

"[As for the statement of al-Tilimsānī: 'The conversion to Islām of his mother was narrated with an authentic chain of transmission [sanad], and the conversion to Islām of his two parents was narrated,' this is rejected, as I have clarified this issue in an independent treatise, in refutation of al-Suyūṭī in his three treatises]."

وفي النسختين الأخريين النص فيه تصحيف لا يغير المعنى.. وبحث المسألة وتحريرها لا يتوقف على رجوع الملا علي القاري أو عدمه، لكنها تخفف الغلواء بنسبة من يقول بذلك إلى الضلال أو الانحراف عن النبي صلى الله عليه وعلى آله وصحبه وسلم. وفقكم الله

In the other two manuscripts, the text contains textual corruption [taṣḥīf] that does not change the meaning. The research and investigation of the issue does not depend on whether Mullā ‘Alī al-Qārī retracted or not, but it mitigates the extremism in attributing those who say this to misguidance or deviation from the Prophet, peace and blessings be upon him and his family and companions. May Allah grant you success.”

A contemporary researcher known as **Shaykh Bilāl Fayṣal al-Baḥr** (born in 1972) stated the following in his *Tahqīq al-Maqāl fī Muḥākamat al-Mulla wa al-Jalāl fī Mas’alat Abaway al-Nabī* (p. 80):

وتقدم أنه قول الملا علي القاري، فإنه بالغ في الانتصار له وتكلم عليه في «شرح الفقه الأكبر» و «شرح الشفا» و «شرح المشكاة»، ووجد فيه مصنفًا مفرداً انتدب فيه لنقض مسالك الجلال في المسألة كما تقدم ذكره.

“It was mentioned previously that this is the position of Mullā ‘Alī al-Qārī, for he went to great lengths in defending it and spoke about it in *Sharḥ al-Fiqh al-Akbar*, *Sharḥ al-Shifā’*, and *Sharḥ al-Mishkāt*, and he devoted an independent work to it in which he undertook to refute the approaches of al-Jalāl [al-Suyūṭī] in the issue, as was mentioned previously.

وقد ذكر الأستاذ وهي غاوي في مقدمة تحقيقه شرح الملا على الفقه الأكبر أن الملا رجح عن قوله في المسألة بإكفار والديه عليه السلام، ونقل من شرحه على «المشكاة» و «الشفا» أنه قال: «أما إسلام أبويه ففيه أقوال، والأصح إسلامهما على ما اتفق عليه الأجلة من الأئمة، كما نبه عليه السيوطي في رسائله الثلاث المؤلفة في المسألة ونقلوا أنه صحح خبر الإحياء

Al-Ustadh Wahbī Ghāwījī mentioned in the introduction to his critical edition of Mullā’s commentary on *al-Fiqh al-Akbar* that Mullā retracted his position in the issue of declaring his parents, peace be upon him, disbelievers, and he quoted from his two commentaries on *al-Mishkāt* and *al-Shifā’* that he said: ‘As for the conversion to Islām of his two parents, there are opinions about it, and the most correct is their conversion to Islām according to what the eminent ones amongst the Imams have agreed upon, as al-Suyūṭī pointed out in his three treatises composed on the issue, and they reported that he authenticated the report of revival.’

وفيه نظر؛ والظاهر أن الملا ثبت على قوله ولم يرجع عنه، بدليل إنكار بعض علماء عصره عليه في هذه المسألة وتصنيفه فيها، ولا سيما من الحنفية كما ذكر هو في شرح الفقه الأكبر وأنكره عليه من غير الحنفية جماعة من أهل العلم كالبرزنجي وغيره كما تقدم

This is questionable; and it appears that Mullā remained firm in his position and did not retract from it, as evidenced by the denunciation of some scholars of his era against him in this issue and his composition on it, especially from amongst the Ḥanafīs as he himself mentioned in *Sharḥ al-Fiqh al-Akbar*, and it was denounced by a group of scholars from other than the Ḥanafīs such as al-Barzanjī and others, as mentioned previously.

وأيضاً فقد أغلظ الألوسي في تفسيره على الملا وبالغ في الإنكار عليه، وقد وقع الألوسي على تصانيف الملا وأمعن النظر فيها كما هو معلوم، فلو كان رجح عن قوله في المسألة لذكره واعتذر عنه به، لكنه قال في الكلام على قوله تعالى: وَتَقَلُّبِكَ فِي السَّجْدَيْنِ ﴿٢١٩﴾ [الشعراء: ٢١٩]: استدلل بالآية على إيمان أبويه صلى الله عليه وآله وسلم كما ذهب إليه كثير من أجلة أهل السنة، وأنا أخشى الكفر على من يقول فيهما رضي الله تعالى عنهما على رغم أنف علي القاري وأضرابه بضد ذلك، إلا أني لا أقول بحجية الآية على هذا المطلب (٢)

Also, al-Ālūsī was harsh towards Mullā in his exegesis [tafsīr] and went to great lengths in denouncing him, and al-Ālūsī had come across Mullā's works and examined them carefully as is known, so if he had retracted his position in the issue, he would have mentioned it and made excuses for him with it, but he said in commenting on His saying, the Exalted: ﴿And your movement amongst those who prostrate﴾ [al-Shu'arā': 219]: 'The verse is used as evidence for the faith [īmān] of his two parents, peace and blessings be upon him and his family, as many of the eminent ones amongst Ahl al-Sunna have held, and I fear disbelief [kufr] for whoever says about them, may Allah the Exalted be pleased with them both, the opposite of that, in spite of 'Alī al-Qārī and his likes, except that I do not hold the verse to be authoritative proof for this demand' (2)."

Footnotes:

(١) شرح الشفا للملا ١/٦٠٥.

(٢) روح المعاني ١٩/١٣٨.

(1) Sharḥ al-Shifā' by Mullā 1/605.

(2) Rūḥ al-Ma'ānī 19/138.

[See below for another quote from Bilāl Fayṣal al-Baḥr].

Chronological Evidence Against Mullā 'Alī al-Qārī's Alleged Retraction:

First, his *Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar* (p. 310) represents his earlier treatment of this theological question, wherein his position is unambiguously articulated as documented in the preceding analysis, where he said:

ووالدا رسول الله صلى الله عليه وسلم ماتا على الكفر. وهذا رد على من قال إنهما ماتا على الإيمان أو ماتا على الكفر ثم أحياهما الله فماتا في مقام الإيمان. وقد أفردت لهذه المسألة رسالة مستقلة ودفعت ما ذكره السيوطي في رسائله الثلاث في تقوية هذه المقالة بالأدلة الجامعة المجتمع من الكتاب والسنة والقياس وإجماع الأمة. ومن غريب ما وقع في هذه القضية إنكار بعض الجهلة من الحنفية علي في بسط هذا الكلام، بل شار إلى أنه غير لائق بمقام الإمام. وهذا بعينه كما قال الضال جهنم بن صفوان: وددت أن أحك من المصحف قوله تعالى: {ثُمَّ اسْتَوَى عَلَى الْعَرْشِ} [الأعراف: 54]

The two parents of the Messenger of Allah, peace and blessings be upon him, died upon disbelief [kufr]. This is a refutation of those who said that they died upon faith [īmān], or that they died upon disbelief [kufr] then Allah brought them back to life and they died in the state of faith [īmān]. ***I have devoted an independent treatise to this issue and refuted what al-Suyūfī mentioned in his three treatises*** in strengthening this position with comprehensive and united evidence from the Book, the Sunna, analogy [qiyās], and the consensus of the community [ijmā' al-umma]. Among the strange things that occurred in this case is the denial by some ignorant ones amongst the Ḥanafīs regarding my elaboration of this statement, rather indicating that it is not befitting the position of the Imam (Abu Hanifa). This is exactly like what the misguided Jahm ibn Ṣafwān said: "I wish I could scrape from the Qur'ān His saying, the Exalted: {Then He istawa over the Throne} [al-A'rāf: 54]."

He also reiterated his stance in his *Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ* by claiming that the majority accepted his stance despite not mentioning any authoritative scholars before his time saying so. He said in *Mirqāt al-Mafātīḥ* (under hadith no. 1763):

وَفِيهِ أَنَّ قَبْلَ الْإِيمَانِ لَا تَسْتَحِقُّ الْإِسْتِغْفَارَ مُطْلَقًا، ثُمَّ الْجُمْهُورُ عَلَى أَنَّ وَالِدَيْهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَاتَا كَافِرَيْنِ، وَهَذَا الْحَدِيثُ أَصَحُّ مَا وَرَدَ فِي حَقِّهِمَا، وَأَمَّا قَوْلُ ابْنِ حَجَرٍ: وَحَدِيثُ إِخْيَانِهِمَا حَتَّى آمَنَّا بِهِ ثُمَّ تَوَقَّيَا حَدِيثَ صَحِيحٍ، وَمَنْ صَحَّحَهُ الْإِمَامُ الْقُرْطُبِيُّ، وَالْحَافِظُ ابْنُ نَاصِرٍ الدِّينِ، فَعَلَى تَقْدِيرِ صِحَّتِهِ لَا يَصْلُحُ أَنْ يَكُونَ مُعَارِضًا لِحَدِيثِ مُسْلِمٍ مَعَ أَنَّ الْحَفَاطَ طَعَنُوا فِيهِ، وَمَنْعُوا جَوَازَهُ أَيْضًا بِأَنَّ إِيْمَانَ النَّاسِ غَيْرُ مَقْبُولٍ إِجْمَاعًا كَمَا يَدُلُّ عَلَيْهِ الْكِتَابُ وَالسُّنَّةُ، وَبِأَنَّ الْإِيْمَانَ الْمَطْلُوبَ مِنَ الْمُكَلَّفِ إِنَّمَا هُوَ الْإِيْمَانُ الْغَيْبِيُّ، وَقَدْ قَالَ تَعَالَى {وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ} [الأنعام: 28] وَهَذَا الْحَدِيثُ الصَّحِيحُ صَرِيحٌ أَيْضًا فِي رَدِّ مَا تَشَبَّهَ بِهِ بَعْضُهُمْ بِأَنَّهُمَا كَانَا مِنْ أَهْلِ الْفِتْرَةِ، وَلَا عَذَابَ عَلَيْهِمَا مَعَ اخْتِلَافٍ فِي الْمَسْأَلَةِ، وَقَدْ صَنَّفَ السُّيُوطِيُّ رِسَالَتَيْنِ ثَلَاثَةً فِي نَجَاةِ وَالِدَيْهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَذَكَرَ الْأَدِلَّةَ مِنَ الْجَانِبَيْنِ، فَعَلَيْكَ بِمَا إِنَّ أَرَدْتَ بَسْطَهَا

“In it is that before faith one does not deserve forgiveness absolutely. Then the majority hold that his parents ﷺ died as disbelievers, and this hadith is the most authentic of what has been transmitted concerning them. As for the statement of Ibn Hajar: ‘The hadith of their revival until they believed in him then died is an authentic hadith, and among those who authenticated it are Imām al-Qurṭubī and al-Ḥāfiẓ Ibn Nāṣir al-Dīn,’ assuming its authenticity, it is not suitable to be an opponent to the hadith of (Sahih) Muslim, whilst the memorisers [ḥuffāz] have criticised it. They also prevented its permissibility because the faith of despair is unacceptable by consensus [ijmā’], as the Book and Sunna indicate, and because the faith required from the accountable person is only unseen faith [al-īmān al-ghaybī]. Allah the Exalted has said: ‘And if they were returned, they would return to what they were forbidden’ [al-An‘ām: 28]. This authentic hadith is also explicit in refuting what some of them clung to, that they were among the people of the interval period [ahl al-fatra] and there is no punishment upon them, with disagreement in the issue. Al-Suyūṭī has composed three treatises on the salvation of his parents ﷺ and mentioned the evidence from both sides, so refer to them if you wish to expand upon it.”

Mirqāt al-Mafātīḥ was compiled in 1008 AH as he mentioned so at the end of this work:

وَالْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَبِشُكْرِهِ تَزِيدُ الْبَرَكَاتُ وَالْخَيْرَاتُ، وَقَدْ فَرَعْتُ مِنْ تَسْوِيدِ هَذَا الشَّرْحِ أَنَا مِلُّ الْعَبْدِ الْمُفْتَقِرِ إِلَى كَرَمِ رَبِّهِ الْعَلِيِّ الْبَارِي، عَلِيِّ بْنِ سُلْطَانٍ مُحَمَّدٍ الْهَرَوِيِّ الْقَارِي، الْمُتَلَتِّجِي إِلَى الْحَرَمِ الْمُحَرَّمَ الْمَكِّيَّ خَادِمُ الْكِتَابِ الْقَدِيمِ وَالْحَدِيثِ النَّبَوِيِّ، عَامِلُهُ اللَّهُ بِلُطْفِهِ الْخَفِيِّ وَكَرَمِهِ الْوَفِيِّ، وَعَقَا عَمَّا زَلَّ قَدَمُهُ أَوْ خَلَّ قَلَمُهُ، وَخَتَمَ لَهُ بِالْحُسْنِ وَبَلَغَهُ الْمَقَامَ الْأَسْنَى مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا وَذَلِكَ عَاشِرُ رَبِيعِ الثَّانِي عَامِ ثَمَانٍ وَأَلْفٍ بَعْدَ الْهَجْرَةِ النَّبَوِيَّةِ عَلَى صَاحِبِهَا أُلُوفٌ مِنَ الصَّلَاةِ وَأَلْفٌ مِنَ التَّحِيَّةِ

“Praise be to Allah by whose blessing righteous deeds are completed, and by gratitude to whom blessings and good things increase. The fingers of the servant in need of the generosity of his Rich Creator have finished drafting this commentary - ‘Alī ibn Sulṭān Muḥammad al-Harawī al-Qārī, who seeks refuge in the honoured sanctuary of Makka, servant of the ancient Book and the Prophetic hadith. May Allah treat him with His hidden kindness and abundant generosity, and forgive what his foot may have slipped in or his pen may have erred in, and seal for him with goodness and cause him to reach the highest station with those upon whom Allah has bestowed His favour - the Prophets, the truthful, the martyrs, and the righteous - and excellent are they as companions. That is the bounty from Allah, and sufficient is Allah as All-Knowing.

That was on the *tenth of Rabī‘ al-Thānī in the year one thousand and eight* after the Prophetic migration - upon its companion be thousands of prayers and thousands of salutations.”

Second, the completion of his *Sharḥ al-Shifā’* was in 1011 AH as he mentioned at the end of this work (2/558):

فرغ مؤلفه رحم هو وسلفه أواسط رمضان المبارك عام أحد عشر بعد الألف من الهجرة النبوية إلى المدينة السكينة وذلك بمكة المكرمة الأمينة وأنا الفقير إلى ربه الباري علي ابن سلطان محمد القاري الحنفي عاملهما الله بلطفه الخفي وكرمه الوفي

“Its author completed it - may He have mercy on him and his predecessors - in the middle of blessed Ramaḍān in the year **one thousand and eleven** (1011 AH) from the Prophetic migration to al-Madīna of tranquillity, and that was in honoured Makka the trustworthy. And I am the one in need of his Creator, ‘**Alī ibn Sulṭān Muḥammad al-Qārī al-Ḥanafī** - may Allah treat them both with His hidden kindness and abundant generosity.”

Third, his composition of the treatise *Adillat Mu‘taqad Abī Ḥanīfa fī Abaway al-Nabī ṣallā Allāhu ‘alayhi wa ālihi wa sallam* [Proofs of Abū Ḥanīfa's Belief Concerning the Parents of the Prophet (peace and blessings be upon him and his family)] constitutes the most significant evidence that he did not retract his stance. In his *Sharḥ al-Shifā’* (1/173) he indicated that he had already compiled the *Adillat Mu‘taqad Abī Ḥanīfa* before 1011 AH since he stated:

وذكر السهيلي أن الله عز وجل أحى للنبي صلى الله تعالى عليه وسلم أبويه فأما به ثم أماتهما وكذلك نقله السيوطي في خصائص النبي صلى الله تعالى عليه وسلم لكنه حديث موضوع كما صرح به ابن دحية وقد بينت هذه المسألة في رسالة مستقلة

“Al-Suhaylī mentioned that Allah, Mighty and Exalted, revived the parents of the Prophet ﷺ, so they believed in him, then He caused them to die. Al-Suyūṭī likewise transmitted this in *Khaṣā’iṣ al-Nabī* ﷺ, but it is a fabricated [mawḍū‘] hadith as Ibn Dīḥya explicitly stated. **I have clarified this issue in an independent treatise.**”

Also, in his *Sharḥ al-Shifā’* (2/447):

(وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ لِرَجُلٍ انْظُرْ لَنَا كَاتِبًا يَكُونُ أَبُوهُ عَرَبِيًّا فَقَالَ كَاتِبٌ لَهُ: قَدْ كَانَ أَبُو النَّبِيِّ كَافِرًا. فَقَالَ جَعَلْتَ هَذَا مَثَلًا فَعَزَلَهُ وَقَالَ لَا تَكْتُبْ لِي أَبَدًا) وهذا يوافق ما قال إمامنا في الفقه الأكبر أن والدي رسول الله صلى الله تعالى عليه وسلم ماتا على الكفر وقد كتبت في هذه المسألة رسالة مستقلة ودفعت فيها ما ذكره السيوطي من الأدلة على خلاف ذلك في رسائله الثلاث لكي لا يجوز أن يذكر مثل هذا في مقام المعبرة

“(‘Umar ibn ‘Abd al-‘Azīz said to a man: ‘Find us a scribe whose father is Arab.’ A scribe of his said: ‘The father of the Prophet was a disbeliever.’ He said: ‘You have made this an example,’ so he dismissed him and said: ‘Never write for me again.’) This agrees with what our Imām said in *al-Fiqh al-Akbar*: that the parents of the Messenger of Allah ﷺ died upon disbelief. **I have written an independent treatise on this issue and refuted therein what al-Suyūṭī mentioned** as evidence to the contrary in his three treatises, because it is not permissible to mention such a thing in the context of reproach.”

This quotation demonstrates that al-Qārī maintained his stance without retraction and explicitly attributed this position to Imām Abū Ḥanīfa's *al-Fiqh al-Akbar*.

In his *Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar* (p. 310) he also said as quoted above in Arabic with English translation:

. وقد أفردت لهذه المسألة رسالة مستقلة ودفعت ما ذكره السيوطي في رسائله الثلاث في تقوية هذه المقالة بالأدلة الجامعة المجتمع من الكتاب والسنة والقياس وإجماع الأمة

*“I have devoted an **independent treatise** to this issue and refuted what al-Suyūṭī mentioned in his three treatises in strengthening this position with comprehensive and united evidence from the Book, the Sunna, analogy [qiyās], and the consensus of the community [ijmā‘ al-umma].”*

This independent work elicited a scholarly refutation from his own student, ‘Abd al-Qādir al-Ṭabarī al-Shāfi‘ī (d. 1033 AH), as substantiated in al-Barzanjī’s documentation cited below. Given that al-Qārī’s death occurred shortly thereafter in 1014 AH, any subsequent retraction would have been chronologically impossible. Moreover, had such a retraction occurred, al-Ṭabarī would undoubtedly have documented this significant development in his refutational work, particularly given his proximity to his teacher and the theological importance of such a reversal.

Shaykh Muḥammad Amīn al-Muḥibbī al-Dimashqī (d. 1111 AH) wrote in his *Khulāṣat al-Athar fī A‘yān al-Qarn al-Ḥādī ‘Ashar* (3/186):

مَا نَقَلَهُ عَنْهُ السَّيِّدُ مُحَمَّدُ بْنُ عَبْدِ الرَّسُولِ الْبَرْزَنْجِيُّ الْحُسَيْنِيُّ فِي كِتَابِهِ سِدَادُ الدِّينِ وَسِدَادُ الدِّينِ فِي اثْبَاتِ النِّجَاةِ فِي الدَّرَجَاتِ لِلْوَالِدَيْنِ أَنَّهُ شَرَحَ الْفَقْهَ الْكَبِيرَ الْمُنْسُوبَ إِلَى الْإِمَامِ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى وَتَعَدَّى فِيهِ طَوْرَهُ فِي الْإِسَاءَةِ فِي حَقِّ الْوَالِدَيْنِ ثُمَّ أَنَّهُ مَا كَفَاهُ ذَلِكَ حَتَّى أَلْفَ فِيهِ رِسَالَةً وَقَالَ فِي شَرْحِهِ لِلشَّافِعِيِّ مَتَبَّحًا وَمَفْتَخِرًا بِذَلِكَ إِنِّي أَلَفْتُ فِي كُفْرِهِمَا رِسَالَةً فَلَيْتَهُ إِذَا لَمْ يَرَاعَ حَقَّ رَسُولِ اللَّهِ حَيْثُ أَذَاهُ بِذَلِكَ كَانَ اسْتِحْيَا مِنْ ذِكْرِ ذَلِكَ فِي شَرْحِ الشَّافِعِيِّ الْمَوْضُوعِ لَبَيَّانَ شَرَفَ الْمُصْطَفَى وَقَدْ عَابَ النَّاسُ عَلَى صَاحِبِ الشِّفَاءِ ذِكْرَهُ فِيهِ عَدَمَ مَفْرُوضِيَةِ الصَّلَاةِ عَلَيْهِ فِي الصَّلَاةِ وَادَّعَى تَفَرُّدَ الشَّافِعِيِّ بِذَلِكَ بِأَنَّ هَذِهِ الْمَسْئَلَةَ لَيْتَ مِنْ مَوْضُوعِ كِتَابِهِ وَقَدْ قَبِضَ اللَّهُ تَعَالَى الْإِمَامَ عَبْدِ الْقَادِرِ الطَّيْبِيَّ الرَّدَّ عَلَى الْقَارِي فَأَلَفَ رِسَالَةً أَغْلَظَ فِيهَا فِي الرَّدِّ عَلَيْهِ وَبِالْجُمْلَةِ فَقَدْ صَدَرَ مِنْهُ امْتِثَالٌ لَمَّا ذَكَرَ كَانَ غَنِيًّا عَنْ أَنْ تَصْدُرَ مِنْهُ وَلَوْلَا هَذَا لَاشْتَهَرَتْ مَوْلَفَاتُهُ بِحَيْثُ مَلَأَتْ الدُّنْيَا لِكثْرَةِ فَائِدَتِهَا وَحَسَنِ انْسِجَامِهَا وَكَانَتْ وَفَاتِهِ بِمَكَّةَ فِي شَوَّالِ سَنَةِ أَرْبَعِ عَشْرَةِ وَأَلْفَ وَدَفِنَ بِالْمَعْلَاةِ وَلَمَّا بَلَغَ خَيْرَ وَفَاتِهِ عُلَمَاءُ مِصْرَ صَلُّوا عَلَيْهِ بِجَمَاعٍ الْإِزْهَرِ صَلَاةَ الْغَيْبَةِ فِي مَجْمَعٍ حَافِلٍ يَجْمَعُ أَرْبَعَةَ آلَافٍ نَسَمَةً فَأَكْثَرَ

“What al-Sayyid Muḥammad ibn ‘Abd al-Rasūl al-Barzanjī al-Ḥussaini transmitted concerning him (‘Alī al-Qārī’) in his book *Sadād al-Dīn wa-Sidād al-Dīn fī Ithbāt al-Najāt fī al-Darajāt lil-Wālidayn* is that he wrote a commentary on *al-Fiqh al-Akbar* attributed to Imām Abū Ḥanīfa, may Allah have mercy upon him, and therein exceeded his bounds in causing offence regarding the parents. Then that was not sufficient for him until he composed a treatise on it, and he said in his commentary on *al-Shifā’*, boasting and taking pride in that: ‘I have composed a treatise on their disbelief.’ If only, since he did not observe the right of the Messenger of Allah when he caused him harm by that, **he had been ashamed to mention that in his commentary on *al-Shifā’*** which was composed to clarify the honour of al-Muṣṭafā. People have criticised the author of *al-Shifā’* for mentioning in it the non-obligation of invoking blessings upon him in prayer and claiming that al-Shāfi‘ī was unique in that, saying that this issue was not part of the subject of his book. Allah the Exalted appointed **Imām ‘Abd al-Qādir al-Ṭabarī to refute al-Qārī, so he composed a treatise** in which he was harsh in refuting him. In summary, such

things as were mentioned issued from him which he could have done without, and were it not for them, his works would have become famous to the extent of filling the world due to their abundant benefit and excellent coherence. His death was in Makka in Shawwāl in the year one thousand and fourteen (1014 AH), and he was buried in al-Mu‘allā. When news of his death reached the scholars of Egypt, they prayed for him at Jami al-Azhar the funeral prayer in absentia [ṣalāt al-ghā‘iba] in a crowded gathering of four thousand souls or more.”

Lastly, Mullā ‘Alī al-Qārī said in al-Asrār al-Marfū‘a fī al-Akhhbār al-Mawḍū‘a (p. 83) the following:

حَدِيثُ إِخْبَاءِ أَبَوَيْهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ // مَوْضُوعٌ كَمَا قَالَ ابْنُ دُحْيَةَ وَقَدْ وَضَعْتُ فِي هَذِهِ الْمَسْأَلَةِ رِسَالَةً مُسْتَقِلَّةً - 16

“16 - The hadith of the revival of his parents, peace be upon him, is fabricated [mawḍū‘] as Ibn Dihya said, and ***I have composed an independent treatise on this issue.***”

The treatise he is referring to is the above named: *Adillat Mu‘taqad Abī Ḥanīfa fī Abaway al-Nabī ṣallā Allāhu ‘alayhi wa ālihi wa sallam.*

Al-Asrār al-Marfū‘a fī al-Akhhbār al-Mawḍū‘a was compiled a short time before his death in 1014 AH because within this work on p. 463 he said:

قُلْتُ قَدْ يَدُّ لِمَا فِيهَا مِنَ الْأُمُورِ الْمَكْرُوهَةِ وَالْمُحَرَّمَةِ لِيَجْتَنِبَ عَنْهَا كَمَا بَيَّنَّتُهُ فِي شَرْحِ عَيْنِ الْعِلْمِ فِي مَرَاتِبِ الْمَكَاسِبِ

“I say: It may be condemned because of the disliked [makrūh] and forbidden matters in it, so that they may be avoided, as I have explained in *Sharḥ ‘Ayn al-‘Ilm* regarding the levels of earnings [marātib al-makāsib].”

At the end of the named work *Sharḥ ‘Ayn al-‘Ilm* (2/390) he gave the following date of completion:

وكان الفراغ منه على يد مؤلفه رحم وغفر مع سلفه وخلفه آخر يوم الخميس المشرف على ليلة الجمعة المسماة بليلة الرغائب من شهر الله المعظم رجب المرجب احد الاشهر الحرم من شهور عام أربعة عشر بعد ألف من هجرة خير البشر وشافع الحشر من مكة الامنية إلى المدينة الامنية النازل فيها للمؤمنين أنواع السكينة

“And its completion was at the hand of its author - may He have mercy and forgive him along with his predecessors and successors - on the last Thursday overlooking Friday night called Laylat al-Raghā‘ib in Allah's magnified month of Rajab al-Murajjab, one of the sacred months, in the year ***one thousand and fourteen (1014 AH)*** from the migration of the best of mankind and intercessor of the place of gathering from Makka the secure to al-Madīna the trustworthy, in which various types of tranquillity [sakīna] descended for the believers.”

This means that al-Asrar al-Marfua was one of his last works completed after his *Sharḥ Ayn al-Ilm* that was finished just before his death. What Mulla Ali al-Qari said about his independent treatise on the status of the Prophet’s parents was mentioned in his al-Asrar without showing any sign of a retraction in his stance as mentioned in his *Minah al-Rawd al-*

Azhar and Adillat Mu'taqad Abī Ḥanīfa fī Abaway al-Nabī ṣallā Allāhu 'alayhi wa ālihi wa sallam, and in some of his other works too.

Based on this evidence, Mullā 'Alī al-Qārī did not retract his stance that the parents of the Prophet ﷺ died as disbelievers. The chronological analysis of his works demonstrates consistent adherence to this position throughout his scholarly career, from his early *Minaḥ al-Rawḍ al-Azhar*, *Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ* through his final compositions including *al-Asrār al-Marfū'a*, completed shortly before his death in 1014 AH. The absence of any modification in his terminal works, coupled with his explicit reference to his independent treatise on this matter without any indication of revised thinking, conclusively refutes claims of retraction.

⁵⁶ **Imam Muḥammad ibn Qāsim ibn Ya'qūb al-Amāsī (940 AH)** said in his *Anbā' al-Iṣṭifā fī Ḥaqq Ābā' al-Muṣṭafā* (pp. 178-180):

فإن قلت: ما تقول في قول الإمام في الفقه الأكبر: «ووالدي رسول الله ﷺ ماتا في زمن الكفر؟» قلت: قال الإمام فخر الإسلام أبو الحسن علي بن محمد البردوي رحمه الله تعالى: «قد صنف أبو حنيفة رحمه الله في علم التوحيد والصفات كتاب الفقه الأكبر» وذكر فيه إثبات الصفات، وإثبات تقدير الخير والشر من الله تعالى، وأن ذلك كله بمشيئته، وأثبت فيه الاستطاعة مع الفعل، وأن أفعال العباد مخلوقة بخلق الله تعالى، ورد القول بالأصلح.

“If you say: What do you say about the statement of the Imam in al-Fiqh al-Akbar: ‘And the parents of the Messenger of Allah ﷺ died in the time of disbelief’? I say: The Imam Fakhr al-Islām Abū al-Ḥasan ‘Alī ibn Muḥammad al-Bazdawī, may Allah have mercy on him, said: ‘Abū Ḥanīfa, may Allah have mercy on him, composed in the science of monotheism [tawḥīd] and attributes [ṣifāt] the book 'al-Fiqh al-Akbar' and he mentioned in it the affirmation of the attributes, and the affirmation of the divine decree [taqdīr] of good and evil from Allah the Exalted, and that all of that is by His will [mashī'a], and he affirmed in it capability [istiṭā'a] with action, and that the actions of servants are created by Allah's creation, and he refuted the doctrine of what is most suitable [al-aṣḥaḥ].’

وليس ما ذكره فخر الإسلام في تلك الرسالة بشيء مما ذكر. وقد طالعت «الفقه الأكبر» وهو في الأصل علم الفقه لا الكتاب، ولما كان ذلك الكتاب في ذلك العلم، سمي فخر الإسلام الكتاب باسم العلم، وتاريخ الكتاب الذي طالعه كان كتابته زائداً على أربع مئة، وليس فيه من ذلك القول أثر، ولذلك يقال هذه الرسالة لأبي حنيفة محمد بن يوسف البخاري لا أبي حنيفة النعمان بن ثابت الكوفي.

And what Fakhr al-Islām mentioned in that treatise is not among what was mentioned. And I have examined al-Fiqh al-Akbar and it is originally the science of jurisprudence [fiqh], not the book, and since that book was in that science, Fakhr al-Islām named the book by the name of the science, and the date of the book that I examined was written more than four hundred [years after the Hijra], and there is no trace of that statement in it, and therefore it is said this treatise belongs to *Abū Ḥanīfa Muḥammad ibn Yūsuf al-Bukhārī, not Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī*.

وقيل: لأبي حنيفة نعمان بن محمد المغربي، كان قاضي القضاة بمصر، صاحب التصانيف مات سنة ثلاث وستين وثلاثمئة. وقد رأينا في هذه الرسالة نسخة قديمة لم يكتب فيها هذه الألفاظ الشنيعة إما حذفها صاحبها، وإما أثبتتها غير صاحبها

And it is said: [it belongs] to *Abū Ḥanīfa Nu'mān ibn Muḥammad al-Maghribī*, who was the chief judge in Egypt, author of compositions, who died in the year three hundred and sixty-three. And we have seen of this treatise an old manuscript in which these abhorrent expressions were not written - either their owner deleted them, or someone other than their owner added them.”

Imam Aḥmad al-Ṭaḥṭāwī (d. 1231 AH) mentioned the following in his *Ḥāshiyat al-Ṭaḥṭāwī 'alā al-Durr al-Mukhtār Sharḥ Tanwīr al-Abṣār*, (Beirut: Dār al-Kutub al-'Ilmiyya, 2017, 4: 278:

وما في الفقه الأكبر من أن والديه الله ماتا على الكفر فمدسوس على الإمام، ويدل عليه أن النسخ المعتمدة منه ليس فيها شيء من ذلك، قال ابن حجر المكي في فتاواه والموجود فيها ذلك لأبي حنيفة محمد بن يوسف البخاري، لا لأبي حنيفة النعمان بن ثابت الكوفي، وعلى تسليم أن الإمام قال ذلك فمعناه أنهما ماتا في زمن الكفر، وهذا لا يقتضي اتصافهما به كيف والله تعالى يقول في كلامه العزيز : وَتَقْلُبُكَ فِي السَّاجِدِينَ ﴿الشعراء : ٢١٩﴾

“And what is in al-Fiqh al-Akbar that his parents died upon disbelief is interpolated upon the Imam, and what indicates this is that the reliable manuscripts of it do not contain anything of that. **Ibn Ḥajar al-Makkī** (d. 976 AH) said in his *Fatāwā*: ‘And what is found in it of that is for *Abū Ḥanīfa Muḥammad ibn Yūsuf al-Bukhārī*, not for *Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī*. And upon accepting that the Imam said that its meaning is that they both died in the time of disbelief, and this does not necessitate their being characterised by it—how so when Allah the Exalted says in His mighty speech: }And your movements among those who prostrate {[al-Shu'arā': 219].”

According to **Shaykh Ibrāhīm ibn Muḥammad al-Bājūrī (d. 1276 AH)** in his *Tuḥfat al-Murīd Sharḥ Jawharat al-Tawḥīd* (p. 69):

وأما ما نقل عن أبي حنيفة في الفقه الأكبر من أن والدي المصطفى ماتا على الكفر فمدسوس عليه، وحاشاه أن يقول في والدي المصطفى ذلك، وغلط ملا على قارئ يغفر الله له في كلمة شنيعة قالها

"As for what has been attributed to Abū Ḥanīfa in al-Fiqh al-Akbar—that the parents of al-Muṣṭafā [the Chosen One] died upon disbelief—this is spuriously inserted against him. Far be it from him to say such a thing about the parents of al-Muṣṭafā. Mulla 'Alī Qārī (may Allah forgive him) erred in a heinous statement he made."

Shaykh Muhammad al-Barzanjī (d. 1103 AH) said the following in his *Sadād al-dīn wa-sidād al-dayn fī ithbāt al-najāt wa-l-darajāt li-l-wālidayn* (p. 88-89 of the Dār al-Kutub al-'Ilmiyya, 2006 edn):

أما أولا : فلا نُسَلِّمُ أَنَّ أبا حنيفة قال ذلك، فقد قال العلامة ابن حجر في الفتاوى : «وما نقل عن أبي حنيفة أنه قال في «الفقه الأكبر : «إنهما ماتا على الكفر مردود ، بأن النسخ المعتمدة من الفقه الأكبر ليس فيها شيء من ذلك، وبأن الموجود فيها ذلك لأبي حنيفة محمد بن يوسف البخاري، لا لأبي حنيفة النعمان بن ثابت الكوفي .» انتهى

First: We do not accept that Abū Ḥanīfa said that, for the highly learned scholar [al-'Allāma] Ibn Ḥajar said in al-Fatāwā: ‘What has been transmitted from Abū Ḥanīfa that he said in 'al-

Fiqh al-Akbar': 'They both died in disbelief' is rejected, because the reliable manuscripts of al-Fiqh al-Akbar contain nothing of that, and what is found therein belongs to **Abū Ḥanīfa Muḥammad ibn Yūsuf al-Bukhārī**, not to Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī. End quote.

أقول: قد حصلت نسخة صحيحة من الفقه الأكبر للإمام أبي حنيفة رضي الله عنه رواية صاحبه أبي مطيع البلخي، رواه يحيى بن المطرف عن أبي صالح محمد بن الحسين، عن أبي سعيد سعدان بن محمد البستي الجرمقي، عن أبي الحسن علي بن أحمد بن مروان الفارسي الفقيه، عن أبي بكر نصير بن يحيى، قال: سمعت أبا مطيع الحكم بن عبد الله، قال: سألت أبا حنيفة عن «الفقه الأكبر» قال فذكره

I say: I have obtained an authentic manuscript of al-Fiqh al-Akbar by Imām Abū Ḥanīfa, may Allah be pleased with him, transmitted by his companion Abū Muṭī' al-Balkhī, narrated by Yaḥyā ibn al-Muṭarrif, from Abū Ṣāliḥ Muḥammad ibn al-Hussain, from Abū Sa'īd Sa'dān ibn Muḥammad al-Bustī al-Jarmuqī, from Abū al-Ḥasan 'Alī ibn Aḥmad ibn Marwān al-Fārisī the jurist, from Abū Bakr Nuṣayr ibn Yaḥyā, who said: I heard Abū Muṭī' al-Ḥakam ibn 'Abd Allāh say: I asked Abū Ḥanīfa about al-Fiqh al-Akbar, and he mentioned it.

وهي قد كتبت في مستهل صفر سنة إحدى وخمسين وست مئة، ومر عليها الحفاظ والعلماء، واتصل سندي بها والله الحمد، وهي كما قال غير الفقه الأكبر هذا، فقد صح أن هذا ليس للإمام أبي حنيفة

It was written at the beginning of Ṣafar in the year six hundred and fifty-one, and the memorizers [ḥuffāz] and scholars have examined it, and my chain of transmission [sanad] to it is connected, praise be to Allah, and it is as he said, different from this 'al-Fiqh al-Akbar,' so it has been confirmed that this is not by Imām Abū Ḥanīfa.

غايته إنما نشأ الاشتباه من الاشتراك بالتأليفين في الاسم، واشتراك المؤلفين في الكنية، ولم يظفروا إلا بنسخة واحدة، فظنوا أنها هي التي للإمام

At most, the confusion arose from the sharing of the name between the two works, and the sharing of the epithet [kunya] between the two authors, and they found only one manuscript, so they thought it was the one by the Imām (Abū Ḥanīfa)."

Shaykh al-Barzanjī (d. 1103 AH) on Imam 'Alī al-Qārī (d. 1014 AH):

In his Sadād al-dīn wa-sidād al-dayn fī ithbāt al-najāt wa-l-darajāt li-l wālidayn he mentioned the following (pp. 93-95):

والعجب من علي بن محمد القاري الهروي رحمه الله من متأخري الحنفية أنه شرح الفقه الأكبر هذا الثاني ؛ ظنًا منه أنه تأليف الإمام أبي حنيفة، وتعدى فيه طوره في الإساءة في حق الوالدين الشريفين، ثم إنه ما كفاه ذلك حتى ألف فيه رسالة، وقال في شرحه لـ «الشفاء» مُتَبَجِّحًا ومفتخرا بذلك : إني ألفت في كفرها رسالة، فليته إذ لم يُراع حق رسول الله ﷺ حيث آذاه بذلك، كان استحيًا من ذكر ذلك في شرحالشفاء الموضوع .. لبيان شرف المصطفى

“What is amazing about 'Alī ibn Muḥammad al-Qārī al-Harawī (may Allah have mercy on him) from among the later Ḥanafīs is that he commented on this second al-Fiqh al-Akbar, thinking

it was authored by Imam Abū Ḥanīfā, and he exceeded his bounds in being offensive regarding the two noble parents. Then this was not enough for him until he authored a treatise on it, and he said in his commentary on al-Shifā boastfully and proudly: 'I authored a treatise on their disbelief.' If only, since he did not observe the right of the Messenger of Allah (peace and blessings be upon him) by harming him through that, he would have been ashamed to mention it in Sharḥ al-Shifā', which was composed to explain the honour of al-Muṣṭafā.

وقد عاب الناس على صاحب الشفا ذكره فيه عدم مفروضية الصلاة عليه في الصلاة، وادعى تفرد الشافعي رحمه الله بذلك، بأن هذه المسألة ليست من موضوعات كتابه .

People have criticized the author of al-Shifā for mentioning in it that prayer upon him is not obligatory in prayer, claiming that al-Shāfi'ī (may Allah have mercy on him) was unique in this position, [saying] that this issue is not among the subjects of his book.

وقد سلط الله على علي المذكور، بعض معاصريه وهو الإمام عبد القادر الطبري الشافعي فألف في رده رسالة أغلظ فيها في الرد عليه، وسنذكر كلامه ذلك إن شاء الله تعالى، ونجيب عنه بإنصاف .

Allah set upon the aforementioned 'Alī one of his contemporaries, namely **Imam 'Abd al-Qādir al-Ṭabarī al-Shāfi'ī**, who authored a treatise in refutation of him in which he was harsh in his response to him. We will mention his words, Allah willing, and respond to him with fairness.

فائدة

A Benefit

قال الإمام عبد القادر المذكور في آخر رسالته: «ومن غريب الاتفاق أني لما تصديتُ للرد عليه، وعقدت مجالس درس بالمسجد الحرام في بعض ليالي شهر ربيع الأول للتكلم على أحكام المولد الشريف، وصرحت بالرد عليه في تلك المجالس لأن يُظهر نفسه للمناظرة في الجُم الغفير رأيتُه في المنام كأنه ساكن بالحل المسمى :

The aforementioned Imam 'Abd al-Qādir said at the end of his treatise: 'Among the strange coincidences is that when I undertook to refute him and held study sessions in Masjid al-Ḥarām (in Makka) during some nights of the month of Rabī' al-Awwal to speak about the rulings of the noble Mawlid, and I explicitly refuted him in those sessions so that he might show himself for debate before the great multitude, I saw him in a dream as if he were residing in the place called:

بقصر الغوري باب إبراهيم، وكأني صعدت إليه للتكلم عليه في المسألة، فرأيت الحل على خلاف ما كنت أعهدُه في اليقظة، كأن درجته من حديد، وكأن بنيانه من مقاعد ومجالس من حديد مشبك على صفة مقام سيدنا إبراهيم صلى الله عليه وعلى نبينا وعلى سائر الأنبياء والمرسلين،

Qaṣr al-Ghawrī at Bāb Ibrāhīm, and as if I ascended to him to speak with him about the issue. I saw the place different from what I was accustomed to when awake, as if its steps were made of iron, and as if its structure of seats and assemblies were made of latticed iron in the manner

of the Station of our master Ibrāhīm (peace be upon him, our Prophet, and all the prophets and messengers).

فصرت أدخل في كل مقعد لأفتش عليه فلم أجده فيه، إلى أن صعدت إلى أعلى المحل فوجدته، فكأني ضربته ودفعته بيدي، فإذا هو ساقط من شاهق،

I began entering each seat to search for him but did not find him in it, until I ascended to the top of the place and found him. It was as if I struck him and pushed him with my hand, and he fell from a great height.

. فاستيقظت فأخبرت في الصباح، بأنه متوعك من سقطة وقعت له، وما عاش بعد ذلك إلا يسيراً، ومات رحمه الله تعالى

I woke up and was informed in the morning that he was unwell from a fall that had happened to him. He lived only a short time after that and died (may Allah have mercy on him)."

Shaykh Baḥr al-‘Ulūm ‘Abd al-‘Alī al-Laknawī (d. 1225 AH) mentioned the following in his Fawātiḥ al-Raḥamūt bi-Sharḥ Musallam al-Thubūt (3/201):

فأنهم أيضاً يمنعون صدور المعصية عقلاً (إلا في الصغيرة) فانهم يجوزونها (وأما الواقع فالمتوارث) من لدن آدم أبي البشر إلى نبينا ومولانا افضل الرسل وأشرف الخلق محمد رسول الله صلى الله عليه وآله وأصحابه وسلم (أنه لم يبعث نبي قط أشرك بالله طرفة عين) وعليه نص الإمام أبو حنيفة في الفقه الأكبر وفي بعض المعبرات أن الانبياء عليهم السلام معصومون عن حقيقة الكفر وعن حكمه بتبعية آبائهم وعلى هذا فلا بد من أن يكون تولد الانبياء بين أبوين مسلمين أو يكون موتهما قبل تولدهم لكن الشق الثاني قلما يوجد في الآباء ولا يمكن في الامهات ومن ههنا بطل ما نسب بعضهم من الكفر إلى أم سيد العالم مفخر بني آدم صلى الله عليه وآله وأصحابه وسلم وذلك لأنه حينئذ يلزم نسبة الكفر بالتبع وهو خلاف الإجماع بل الحق الراجح هو الأول وأما الاحاديث الواردة في أبوي سيد العالم صلوات الله وسلامه عليه وآله وأصحابه فمتعارضة مروية أحاد فلا تعويل عليها في الاعتقادات

“For they also prevent the occurrence of sin rationally (except for minor sins [ṣaghīra]), as they permit them. As for the reality, what has been transmitted from the time of Ādam, the father of mankind, to our Prophet and Master, the most excellent of messengers and most noble of creation, Muḥammad the Messenger of Allah (peace and blessings be upon him, his family, and his companions), is that no prophet was ever sent who associated partners with Allah for the blink of an eye. *Imām Abū Hanīfa explicitly stated this in al-Fiqh al-Akbar* and in some reliable sources that the Prophets (peace be upon them) are protected from the reality of disbelief [kufr] and from its ruling through inheritance from their fathers. Based on this, it is necessary that the Prophets be born between two Muslim parents, or that their deaths occur before their birth. However, the second possibility is rarely found among fathers and is impossible among mothers. From here, what some have attributed of disbelief [kufr] to the mother of the Master of the World, the pride of the children of Ādam (peace and blessings be upon him, his family, and his companions), is invalidated. This is because it would then necessitate attributing disbelief [kufr] by inheritance, which contradicts consensus [ijmā’]. Rather, the correct and preferred position is the first one. As for the ḥadīths related to the parents of the Master of the World (prayers and peace of Allah be upon him, his family, and his companions), they are contradictory and narrated as solitary reports [āḥād], so they cannot be relied upon in matters of creed [‘aqīda].”

Shaykh Bilāl Fayṣal al-Baḥr stated the following in his Tahqīq al-Maqāl fī Muḥākamat al-Mulla wa al-Jalāl fī Mas'alat Abaway al-Nabī ﷺ (p. 74):

والظاهر أن هذا النص المنقول عن الإمام في الكلام على أبي النبي صلى الله عليه وآله وسلم لا يصح عنه، وأغلب الظن أنه مما زيد في الكتاب وألحق به بعد ذلك، واغتر الملاحه لما رآه وقع في نسخته فشرحه وتكلم عليه واندفع في تقرير ذلك، ولما أغلظ عليه بعض الحنفية في هذه المسألة جرد في الانتصار لما ظنه مذهباً للإمام مصنفاً مفرداً أسماء أدلة معتقد أبي حنيفة في أبي النبي صلى الله عليه وآله وسلم

“It appears that this text attributed to the Imam (Abū Ḥanīfa) concerning the parents of the Prophet (peace and blessings be upon him and his family) is not authentic from him. Most likely it is among what was added to the book and appended to it later. The Mulla ('Alī al-Qārī) was deceived by it when he saw it in his manuscript, so he commented on it and spoke about it, pursuing the establishment of that position. When some Ḥanafīs severely criticized him regarding this issue, he composed an independent work in defense of what he thought was the Imam's school of thought, which he named Adillat Mu'taqad Abī Ḥanīfa fī Abaway al-Nabī ṣallā Allāhu 'alayhi wa ālihi wa sallam [Proofs of Abū Ḥanīfa's Belief Concerning the Parents of the Prophet (peace and blessings be upon him and his family)].”

The late Shaykh Muḥammad 'Abd al-Ḥalīm al-Nu'mānī al-Chishtī (d. 2020) said in his al-Bidā'a al-mujzāt li-man yutālī al-Mirqāt fī sharḥ al-Mishkāṭ (pp. 39-40):

وقد أخطأ المولى علي القاري في هذا البحث، حيث أسس بنيانه على نسخة محرفة من «الفقه الأكبر». قال العلامة المحدث الناقد الشيخ محمد زاهد الكوثري، المتوفى ١٣٧١ هـ في مقدمة كتاب «العالم والمتعلم» ما نصه: وأما «الفقه الأكبر» رواية حماد بن أبي حنيفة عن أبيه فله شروح كثيرة، وقد طبع مرات في كثير من العواصم، كما طبع كثير من شروحه، وأما سنده ففي النسخة الخطية المحفوظة ضمن المجموعة رقم ٢٢٦ بمكتبة شيخ الإسلام العلامة عارف حكمت بـ «المدينة المنورة»، زادها الله ترحماً،

Mawlā 'Alī al-Qārī erred in this research, where he founded his structure upon a corrupted manuscript of al-Fiqh al-Akbar. The greatly learned scholar, hadith scholar and critic, Shaykh Muḥammad Zāhid al-Kawtharī, who died 1371 AH, said in the introduction to the book al-'Ālim wa al-Muta'allim, his text: 'As for al-Fiqh al-Akbar, the narration of Ḥammād ibn Abī Ḥanīfa from his father, it has many commentaries, and has been printed many times in many capitals, as many of its commentaries have been printed, and as for its chain of transmission [sanad], in the handwritten manuscript preserved within collection number 226 in the library of Shaykh al-Islām the greatly learned scholar 'Ārif Ḥikmat in Madina the Illuminated, may Allah increase it in honour,

ففي أولها مسند الشيخ إبراهيم الكوراني في الكتاب إلى علي ابن أحمد الفارسي، عن نصير بن يحيى، عن ابن مقاتل (محمد بن مقاتل الرازي)، عن عصام ابن يوسف، عن حماد بن أبي حنيفة، رضي الله عن الجميع. وفي مكتبة شيخ الإسلام هذه نسختان من «الفقه الأكبر» رواية حماد قديمتان، وصحيتان، فإليت بعض الطالبين قام بإعادة طبع «الفقه الأكبر» من هاتين النسختين، مع المقابلة بنسخ دار الكتب المصرية

at its beginning is the chain of Shaykh Ibrāhīm al-Kūrānī in the book to 'Alī ibn Aḥmad al-Fārisī, from Nusayr ibn Yaḥyā, from Ibn Muqātil (Muḥammad ibn Muqātil al-Rāzī), from 'Iṣām ibn Yūsuf, from Ḥammād ibn Abī Ḥanīfa, may Allah be pleased with all of them. In this library of Shaykh al-Islām are two manuscripts of al-Fiqh al-Akbar, the narration of Ḥammād, ancient and authentic, so would that some of the seekers undertook reprinting al-Fiqh al-Akbar from these two manuscripts, with comparison to the manuscripts of Dār al-Kutub al-Miṣriyya.

ففي بعض تلك النسخ: وأبوا النبي صلى الله عليه وسلم ماتا على الفطرة، والفطرة سهلة التحريف إلى الكفر في الخط الكوفي، وفي أكثرها ماتا على الكفر، كان الإمام الأعظم يريد به الرد على من يروي حديث «أبي وأبوك في النار»، ويرى كونهما من أهل النار، لأن إنزال المرء في النار لا يكون إلا بدليل يقيني، وهذا الموضوع ليس بموضوع عملي، حتى يكتفى فيه بالدليل الظني

In some of those manuscripts: The two parents of the Prophet, peace and blessings be upon him, died upon the natural state [fiṭra], and fiṭra is easy to corrupt to kufr in Kufic script, and in most of them died upon disbelief [kufr], the Greatest Imam (Abū Ḥanīfa) intended by it to respond to those who narrate the hadith ‘My father and your father are in the Fire’, and see them as being among the people of the Fire, because placing a person in the Fire only occurs with certain evidence, and this subject is not a practical subject, such that one would be satisfied with speculative evidence [al-dalīl al-zannī] in it.

ويقول الحافظ محمد المرتضى الزبيدي، شارح «الإحياء» و«القاموس» في رسالة «الانتصار لوالدي النبي المختار»، كنت رأيته بخطه عند شيخنا أحمد ابن مصطفى العمري الحلبي، مفتي العسكر العالم المعمر ما معناه: إن الناسخ لما رأى تكرّر في ما ماتا ظن أن إحداهما زائدة، فحذفها، فذاعت نسخته الخاطئة، ومن الدليل على ذلك سياق الخبر، لأن أبا طالب والأبوين لو كانوا جميعا على حالة واحدة جمع الثلاثة في الحكم بجملة واحدة، لا بجملتين، مع عدم التخالف بينهم في الحكم، وهذا رأي وجيه من الحافظ الزبيدي، إلا أنه لم يكن رأى النسخته التي فيها ما ماتا، وإنما حكى ذاك عن رآها، وإني بحمد الله رأيت لفظ ما ماتا في نسختين بدار الكتب المصرية قديمتين، كما رأى بعض أصدقائي لفظي ما ماتا، وعلى الفطرة في نسختين قديمتين بمكتبة شيخ الإسلام المذكورة، وعلى القاري بنى شرحه على النسخته الخاطئة، وأساء الأدب، سامحه الله

Al-Ḥāfiẓ Muḥammad al-Murtaḍā al-Zabīdī, commentator on al-Iḥyā’ and al-Qāmūs, says in the treatise al-Intiṣār li-Wāliday al-Nabī al-Mukhtār, which I had seen in his handwriting with our Shaykh Aḥmad ibn Muṣṭafā al-‘Umarī al-Ḥalabī, the mufti of the military, the scholar and long-lived one, to the effect: The copyist when he saw repetition in mā mātā [they did not die] thought that one of them was extra, so he deleted it, and his erroneous manuscript spread, and evidence for this is the context of the report, because Abū Ṭālib and the two parents, if they were all in one condition, would have grouped the three in the ruling with one sentence, not two sentences, with no disagreement between them in the ruling, and this is a sound opinion from al-Ḥāfiẓ al-Zabīdī, except that he had not seen the manuscript which contains mā mātā, rather he reported that from one who saw it, and I, praise be to Allah, have seen the wording mā mātā in two ancient manuscripts at Dār al-Kutub al-Miṣriyya, as some of my friends saw the wordings mā mātā and ‘alā al-fiṭra in two ancient manuscripts at the aforementioned library of Shaykh al-Islām, and al-Qārī built his commentary upon the erroneous manuscript, and showed poor manners, may Allah forgive him.”

In 2022, the following researcher published the following titles with regard to Imam ‘Alī al-Qārī and the status of the parents of the Prophet ﷺ in one volume:

Publisher: Dār al-Iḥsān lil-Nashr wa al-Tawzī‘ Study and Critical Edition by: **Dr. ‘Alī Ramaḍān al-Azhārī**, Member of the Teaching Faculty at al-Azhar University

الرَّدُّ عَلَى مُلَّا عَلِي الْقَارِي الْمَسْمَى السَّرُور والفرح في حق ابوي النبي .1

محمد بن أبي بكر المرعشي (ساجقلي زاده - ١١٥٠ هـ)

وكتب الرجال شحيحة في ذكر بعض الوفيات، فعلي بن أحمد الفارسي توفي عن سن عالية سنة ٣٣٥ هـ ونصير بن يحيى البلخي من أصحاب أبي سليمان الجوزجاني وأبي مطيع توفي سنة ٢٦٨ هـ وقد ناهز التسعين، ومحمد بن مقاتل الرازي من أصحاب محمد بن الحسن توفي سنة ٢٤٨ هـ وعصام بن يوسف توفي سنة ٢١٠ هـ عن ٨٤ سنة، ووفيات بعض هؤلاء في نوازل أبي الليث السمرقندي، وقد وقع في بعض النسخ المطبوعة والمخطوطة وفي بعض ما طبع لي (أبو مقاتل) و(نصر) بدل (ابن مقاتل) و(نصير) غلطا فوجبت الإشارة إلى ذلك، وهذا ما عن لي ذكره قبل تلك الرسائل المروية عن فقيه الملة أبي حنيفة النعمان بن ثابت رضي الله عنه وعن أصحابه وسائر أئمة الفقه وعلماء هذه الأمة أجمعين

Transliteration: al-Radd ‘alā Mullā ‘Alī al-Qārī al-Musammā al-Surūr wa al-Farah fī Ḥaqq Abaway al-Nabī [The Refutation of Mullā ‘Alī al-Qārī Named "Joy and Happiness Regarding the Two Parents of the Prophet"]

Author: Muḥammad ibn Abī Bakr al-Mar‘ashī (Sājiqilī Zādah – d. 1150 AH)

2. أنباء الاصطفاء في حق آبائ المصطفى

Author: محمد بن قاسم بن يعقوب الأماسي (٩٤٠ هـ)

Transliteration: Anbā’ al-Iṣṭifā fī Ḥaqq Ābā’ al-Muṣṭafā [The News of Divine Election Regarding the Ancestors of the Chosen One]

Author: Muḥammad ibn Qāsim ibn Ya‘qūb al-Amāsī (d. 940 AH)

3. تفصيل ما قيل في حق أبوي الرسول ﷺ

Author: ابن كمال باشا (٩٤٠ هـ)

Transliteration: Tafṣīl mā Qīla fī Ḥaqq Abaway al-Rasūl ﷺ [Detailed Account of What Was Said Regarding the Two Parents of the Messenger ﷺ]

Author: Ibn Kamāl Pāshā (d. 940 AH)

4. تحقيق آمال الرّاجين بأنّ والديّ المصطفى من النّاجين

Author: علي بن الجزار المصري الحنفي (٩٨٤ هـ)

Transliteration: Taḥqīq Āmāl al-Rājīn bi-anna Wāliday al-Muṣṭafā min al-Nājīn [Verification of the Aspirations of the Expectant That the Two Parents of the Chosen One Are Among the Saved]

Author: ‘Alī ibn al-Jazzār al-Miṣrī al-Ḥanafī (d. 984 AH)

5. إثبات النّجاة والإيمان لوالديّ سيّد بني عدنان

Author: علي بن صادق بن محمد الداغستاني (١١٩٩ هـ)

Transliteration: Ithbāt al-Najāh wa al-Īmān li-Wāliday Sayyid Banī ‘Adnān [Establishing the Salvation and Faith of the Two Parents of the Master of the Sons of ‘Adnān]

Author: ‘Alī ibn Ṣādiq ibn Muḥammad al-Dāghistānī (d. 1199 AH)

6. مُقَدِّمَةٌ مُرْشِدِيَّةٌ فِي حَقِّ أَبَوَيْ الرَّسُولِ

Author: نوح بن مصطفى الرومي المصري (١٠٧٠ هـ)

Transliteration: Muqaddima Murshid al-Hudā fī Ḥaqq Abaway al-Rasūl [Introduction to ‘The Guide of Guidance’ Regarding the Two Parents of the Messenger]

Author: Nūḥ ibn Muṣṭafā al-Rūmī al-Miṣrī (d. 1070 AH)

The biographical books are sparse in mentioning some deaths. 'Alī ibn Aḥmad al-Fārisī died at an advanced age in the year 335 AH, and Nuṣayr ibn Yaḥyā al-Balkhī was among the companions of Abū Sulaymān al-Jūzjānī and Abū Muṭī'. [Abū Muṭī] died in the year 268 AH having nearly reached ninety, and Muḥammad ibn Muqātil al-Rāzī was among the companions of Muḥammad ibn al-Ḥasan and died in the year 248 AH, and 'Iṣām ibn Yūsuf died in the year 210 AH at 84 years of age. The deaths of some of these are [mentioned] in the Nawāzil of Abū al-Layth al-Samarqandī. In some printed and manuscript copies, and in some of what was printed for me, there occurred Abū Muqātil and Naṣr instead of Ibn Muqātil and Nuṣayr in error, so it was necessary to point this out. This is what occurred to me to mention before those treatises narrated from the jurist of the community, Abū Ḥanīfa al-Nu'mān ibn Thābit, may Allah be pleased with him and with his companions and all the Imams of jurisprudence and scholars of this community altogether.

(Signed by): Muḥammad Zāhid al-Kawtharī

On p. 6 he said:

وأما الفقه الأبسط فسند في نسخة دار الكتب المصرية (1) برواية أبي بكر الكاساني - صاحب البدائع عن العلاء السمرقندي - صاحب تحفة الفقهاء ، عن أبي المعين النسفي - صاحب تبصرة الادلة ، عن أبي عبد الله الحسين بن علي المعروف بالفضل - وله نحو مائة وعشرين مؤلفا الا أنه متكلم فيه ، عن ابن مالك نصران ابن نصر الختلي عن أبي الحسن . علي بن أحمد الفارسي عن نصير بن يحيى عن أبي مطيع الحكم بن عبد الله البلخي عن الامام الاعظم .

“As for **al-Fiḥ al-Absat**, its chain of transmission in the Egyptian National Library manuscript (1) is narrated by Abū Bakr al-Kāsānī—author of al-Badā'i—**from al-'Alā' al-Samarqandī—author of Tuḥfat al-Fuqahā'—from Abū al-Mu'in al-Nasafi—author of Tabṣirat al-Adilla—**from Abū 'Abd Allāh al-Hussain ibn 'Alī known as al-Faḍl—who has about one hundred and twenty works but is criticized—from Ibn Mālik Naṣrān ibn Naṣr al-Khatlī from Abū al-Ḥasan 'Alī ibn Aḥmad al-Fārisī from Nuṣayr ibn Yaḥyā from **Abū Muṭī' al-Ḥakam ibn 'Abd Allāh al-Balkhī from the Greatest Imam [al-Imām al-A'zam⁵⁷]**.

⁵⁷ Meaning: Abū Ḥanīfa.

وفي مشتببه الذهبي رواية نصران الختلي عن علي بن الحسن الغزال - (ح) وروى أبو المعين أيضا عن يحيى بن مطرف عن أبي صالح محمد بن الحسين عن أبي سعيد سعدان بن محمد بن بكر بن عبد الله البستي الجرمقي عن علي بن أحمد الفارسي السابق ذكر سنده ، رضى الله عن الجميع ، وأبو مطيع : تكلّموا فيه على عادتهم ورموه بالتجهّم والارجاء والرأى ، قال الذهبي : كان ابن المبارك يعظمه و يبجله لدينه وعليه ، تفقه به أهل تلك الديار . وكان بصيرا بالرأى علامة كبير الشأن اه . قال ابن حجر : روى عنه محمد بن مقاتل وموسى بن نصر وكانا يبجلانه اه وكانت وفاته سنة ١٩٩ هـ عن ٨٤ سنة رحمه الله . واختلاف المذاهب يؤدى في بعض النفوس الى اختلاف القول في المرء وهذا مما يؤسف له نسأل الله السلامة

In al-Dhahabī's *Mushtabih* is the narration of Naṣrān al-Khatlī from 'Alī ibn al-Ḥasan al-Ghazzāl—(h) and Abū al-Mu'īn also narrated from Yaḥyā ibn Muṭarrif from Abū Ṣāliḥ Muḥammad ibn al-Hussain from Abū Sa'īd Sa'dān ibn Muḥammad ibn Bakr ibn 'Abd Allāh al-Bustī al-Jarmuqī from 'Alī ibn Aḥmad al-Fārisī whose chain of transmission was mentioned earlier, may Allah be pleased with them all. As for Abū Muṭī'⁵⁸: they criticized him according to their custom and accused him of Jahmism [tajhīm]⁵⁹, postponement [irjā'], and juridical opinion [ra'y]. Al-Dhahabī said⁶⁰: Ibn al-Mubārak used to honour and revere him for his religion and knowledge; the people of those lands studied jurisprudence under him. He was

⁵⁸ There is an extensive biography on Abū Muṭī' al-Balkhī in *Faḍā'il Balkh (The Virtues of Balkh)*, pp. 146–154), authored in Arabic by Ṣafī al-Dīn Abū Bakr 'Abd Allāh ibn 'Umar ibn Muḥammad ibn Dāwūd al-Wā'iz al-Balkhī, and translated into Persian by 'Abd Allāh ibn Muḥammad ibn Ḥussain al-Ḥussainī al-Balkhī, and critically edited and annotated by 'Abd al-Ḥayy Ḥabībī. The Persian translation, completed in 676 AH, derives from an Arabic original composed around 610 AH.

⁵⁹ A technical term in Islamic theology referring to the denial of Allah's attributes, named after Jahm ibn Safwan (executed in 128 AH) who was known for such positions. It's used pejoratively by orthodox Sunni theologians to criticize those who they believe diminish Allah's attributes. Al-Dhahabī recorded the following in his *Siyar A'lām al-Nubalā'*, 7/202:

وَعَنْ أَبِي حَنِيفَةَ، قَالَ: أَتَانَا مِنَ الْمَشْرِقِ رَأْيَانِ خَبِيثَانِ: جَهْمٌ مُعْطَلٌ، وَمُقَاتِلٌ مُشَبَّهٌ

From Abū Ḥanīfa, who said: "Two evil opinions came to us from the East: Jahm the negator [of the divine attributes - mu'aṭṭil], and Muqātil the anthropomorphist [mushabbih]."

Based upon these narrations it does not make logical sense that Abū al-Muṭī' al-Balkhī, could have remained as a companion of Imam Abū Ḥanīfa if he was a true follower of Jahm ibn Ṣafwān.

⁶⁰ In his *Mizan al-I'tidal fi Naqd al-Rijal* (1/574, no. 2181).

insightful in juridical opinion [ra'y], a scholar of great standing. Ibn Ḥajar said: Muḥammad ibn Muqātil and Mūsā ibn Naṣr narrated from him, and they both revered him. His death was in the year 199 AH at 84 years of age, may Allah have mercy on him. The difference of schools [madhāhib] leads in some souls to different opinions about a person, and this is regrettable—we ask Allah for safety.

Footnote:

راجع المجموعتين (٢٤م) و (٢١٥م) بدار الكتب المصرية وأما رواية عبد الله الأنصاري الهروي الفقه الأكبر هذا، في (1) كتابه الفاروق ففيها تزيد وتحريف لكلام الإمام الأعظم على هوى الحشوية ومخالفة لروايات الآخرين فسنفصّل دخيلة هذه الخيانة في موضعها إن شاء الله تعالى (ز).

(1) See the two collections "64m" and "215m" in the Egyptian National Library. As for the narration of 'Abd Allāh al-Anṣārī al-Harawī of this - al-Fiqh al-Akbar - in his book al-Fārūq, it contains additions and distortions to the words of the Greatest Imam [al-Imām al-A'zam] according to the whims of the anthropomorphists [ḥashwiyya] and in opposition to the narrations of others. We shall expose the corruption of this treachery in its proper place, Allah willing (z = Zāhid al-Kawtharī)."

Al-Kawtharī also mentioned the following in his introduction to Ishārāt al-Marām min 'Ibārāt al-Imām⁶¹ (pp. 5-7) by al-Qāḍī Kamāl al-Dīn al-Bayāḍī Zādah (d. 1098 AH):

وقال الإمام عبد القاهر البغدادي الشافعي في أصول الدين (308): «وأول متكلميهم من الفقهاء وأرباب المذاهب أبو حنيفة والشافعي، فإن أبا حنيفة له كتاب في الرد على القدرية، سماه «الفقه الأكبر» وله رسالة أملاها في نصرته قول أهل السنة: إن الاستطاعة مع الفعل، ولكنه قال: إنها تصلح للضدين. وعلى هذا قوم من أصحابنا

Imam 'Abd al-Qāhir al-Baghdādī al-Shāfi'ī said in Uṣūl al-Dīn (308): "The first theologians among the jurists and masters of legal schools were Abū Ḥanīfa and

⁶¹ Edited by Yūsuf 'Abd al-Razzāq al-Shāfi'ī and published by Sharikat Maktabat wa Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī wa Awlādh in Cairo, Egypt (first edition, 1368 AH/1949 CE).

al-Shāfi'ī. Abū Ḥanīfa has a book in refutation of the Qadarites [al-Qadariyya], which he named '**Al-Fiqh al-Akbar**' and he has an epistle [risāla] he dictated in support of the position of the People of the Sunna [Ahl al-Sunna]: that capability is with the act, but he said that it is suitable for opposites. Some of our companions hold this view.

وللشافعي كتابان في الكلام: أحدهما في تصحيح النبوة والرد على البراهمة، والثاني في الرد على أهل الأهواء

Al-Shāfi'ī has two books in theology (kalam): one of them on validating Prophethood and refuting the Brahmins [al-Barāhima], and the second in refutation of the people of desires [Ahl al-Ahwā']..."

وقال أبو المظفر الإسفرايني الشافعي في التبصير (113): «كتاب العالم لأبي حنيفة فيه الحجج القاهرة على أهل الإلحاد والبدعة ... وكتاب الفقه الأكبر الذي أخبرنا به الثقة بطريق معتمد وإسناد صحيح عن نصير بن يحيى عن أبي حنيفة، وما جمعه أبو حنيفة في الوصية التي كتبها إلى أبي عمرو عثمان البتي، رد فيها على المبتدعين، ومن نظر فيها وفيما صنّفه الشافعي لم يجد بين مذهبيهما تباينا بحال، وكل ما حكى عنهم خلاف ما ذكرناه من مذاهبهم، فإنما هو كذب يرتكبه مبتدع».

Abū al-Muẓaffar al-Isfarā'inī al-Shāfi'ī said in al-Tabṣīr (113): "The book Al-'Alim by Abū Ḥanīfa contains overwhelming proofs against the people of heresy and innovation [Ahl al-Ilhād wa'l-Bid'a]... **and the book al-Fiqh al-Akbar which the trustworthy person informed us of through a reliable path and authentic (Sahih) chain** [isnād] from Nuṣayr ibn Yaḥyā from Abū Ḥanīfa, and what Abū Ḥanīfa compiled in the testament [al-Waṣiyya] which he wrote to Abū 'Amr 'Uthmān al-Battī, in which he refuted the innovators [al-Muḥtadi'in]. Whoever examines it and what al-Shāfi'ī authored will find no divergence between their two schools at all, and everything that has been reported about them contrary to what we mentioned of their doctrines is merely lies committed by an innovator to promote his innovation."

وهذا من الدليل على وحدة المعتقد بين الأئمة، ومع ذلك ما كانوا يرون خوض المرء فيما يعلو على مداركه. وكان مالك يكره ما ليس تحت عمله من العلم. وكان أحمد بن حنبل مثله في ذلك، منعا للجمهور عن الخوض فيما لا قبل لهم به، خوفا من الزلل، واكتفاء بمسائل الاعتقاد المتوارثة مع التنزيه، والابتعاد عن التشبيه

This is evidence of the unity of creed among the Imams, yet they did not approve of a person delving into what was beyond his comprehension. Mālik (ibn Anas) disliked knowledge that had no practical application beneath it. Aḥmad ibn Ḥanbal was similar in this regard, preventing the masses from delving into what they could not handle, out of fear of error, and being content with the inherited matters of creed along with transcendence [Tanzīh] and staying away from anthropomorphism [Tashbīh].

وكان أبو حنيفة مرهف النظر حيث اشتغل بالجدل مدة طويلة، قبل إقباله على الفقه، حتى أسس بعد تفقّحه مجمعا فقهيا؛ كيانه من أربعين عالما من عظماء أصحابه، المسرودة أسماءهم في التاريخ، يرأسهم هو في تحقيق المسائل، وتبيين الدلائل، ولا يخفى ما في هذه الطريقة من استثمار المواهب، وتنمية الملكات، حتى كثرت عندهم المسائل التقديرية في الفقه، وسهل عليهم الرد على أهل الأهواء، فملئوا بقاع الأرض علما بتلك الطريقة المثمرة.

Abū Ḥanīfa was keen in his reasoning, having engaged in dialectical theology [Jadal] for a long time before turning to jurisprudence, until after his study of jurisprudence he established a jurisprudential assembly consisting of forty scholars⁶² from among the greatest of his companions, whose names are listed in

⁶² In the introduction to Naṣb al-Rāya (p. 4) of al-Zayla'ī (d. 762 AH) the editor(s) mentioned the following from an early source:

قَالَ ابْنُ أَبِي الْعَوَامِ: حَدَّثَنِي الطَّحَاوِيُّ، كَتَبَ إِلَيَّ ابْنُ أَبِي ثَوْرٍ، قَالَ: أَخْبَرَنِي، نُوْحُ أَبُو سُفْيَانَ، قَالَ لِي الْمُغِيرَةُ بْنُ حَمْرَةَ: كَانَ أَصْحَابُ أَبِي حَنِيفَةَ الَّذِينَ دُونُوا مَعَهُ الْكُتُبَ أَرْبَعِينَ رَجُلًا، كِبَرَاءُ الْكِبَرَاءِ، أَه. وَقَالَ ابْنُ أَبِي الْعَوَامِ أَيْضًا: حَدَّثَنِي الطَّحَاوِيُّ، كَتَبَ إِلَيَّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ «الرَّعْبِيِّ» حَدَّثَنِي سُلَيْمَانُ بْنُ عِمْرَانَ حَدَّثَنِي أَسَدُ بْنُ الْفُرَاتِ، قَالَ: كَانَ أَصْحَابُ أَبِي حَنِيفَةَ الَّذِينَ دُونُوا الْكُتُبَ أَرْبَعِينَ رَجُلًا، فَكَانَ فِي الْعَشْرَةِ الْمُتَقَدِّمِينَ: أَبُو يُوسُفَ، وَزُفَرُ بْنُ الْهَدَيْلِ، وَدَاوُدُ الطَّائِي، وَأَسَدُ بْنُ عَمْرٍو، وَيُوسُفُ بْنُ خَالِدِ السَّمْتِيِّ «أَحَدَ مَشَايِخِ الشَّافِعِيِّ»: وَبِحَيْثُ بْنُ زَكْرِيَّا بْنِ أَبِي زَائِدَةَ، وَهُوَ الَّذِي كَانَ يَكْتُبُهَا لَهُمْ ثَلَاثِينَ سَنَةً، أَه. وَبِحَيْثُ السَّنَدِ إِلَى أَسَدُ بْنُ الْفُرَاتِ، قَالَ: قَالَ لِي أَسَدُ بْنُ عَمْرٍو: كَانُوا يَخْتَلِفُونَ عِنْدَ أَبِي حَنِيفَةَ فِي جَوَابِ الْمَسْأَلَةِ، فَيَأْتِي هَذَا بِجَوَابٍ، وَهَذَا بِجَوَابٍ، ثُمَّ يَرَفَعُونَهَا إِلَيْهِ، وَيَسْأَلُونَهُ عَنْهَا، فَيَأْتِي الْجَوَابَ مِنْ كُتُبٍ - أَيْ مِنْ قَرَبٍ -، وَكَانُوا يُقِيمُونَ فِي الْمَسْأَلَةِ ثَلَاثَةَ أَيَّامٍ، ثُمَّ يَكْتُبُونَهَا فِي الدِّيْوَانِ، أَه.

“Ibn Abī al-‘Awām (d. 335 AH) said: Al-Ṭaḥāwī narrated to me, [saying:] Ibn Abī Thawr wrote to me, saying: Nūḥ Abū Sufyān informed me, [and] al-Mughīra ibn Ḥamza said to me: **‘The companions of Abū Ḥanīfa who compiled the books with him were forty men**, the greatest of the great.’ End quote.

Ibn Abī al-‘Awwām also said: Al-Ṭaḥāwī narrated to me, [saying:] Muḥammad ibn ‘Abd Allāh ibn Abī Thawr al-Ru‘aynī wrote to me, [saying:] Sulaymān ibn ‘Imrān narrated to me, [and] Asad ibn al-Furāt narrated to me, saying: **‘The companions of Abū Ḥanīfa who compiled the books were forty men**. Among the ten foremost were: Abū Yūsuf, Zufar ibn al-Hudhayl, Dāwūd al-Ṭā’ī, Asad ibn ‘Amr, Yūsuf ibn Khālīd al-Samtī "one of al-Shāfi‘ī’s teachers", and

history. He presided over them in investigating issues and clarifying proofs. The benefits of this method in cultivating talents and developing faculties are not hidden, so that hypothetical issues in jurisprudence multiplied among them, and it became easy for them to refute the people of desires. They filled the corners of the earth with knowledge through that fruitful method.

ومن الكتب المتوارثة عن أبي حنيفة في العقيدة كتاب «الفقه الأكبر» رواية عليّ ابن أحمد الفارسي، عن نصير بن يحيى، عن أبي مقاتل، عن عصام بن يوسف، عن حماد ابن أبي حنيفة، عن أبيه - وتام السند في النسخة المحفوظة ضمن المجموعة (رقم 226) بمكتبة شيخ الإسلام بالمدينة المنورة، وكتاب الفقه الأبسط رواية أبي زكريا يحيى بن مطرف، بطريق نصير بن يحيى عن أبي مطيع عن أبي حنيفة - وتام السند في المجموعتين (64 م و 215 م) بدار الكتب المصرية «والعالم والمتعلم» رواية أبي الفضل أحمد بن علي البيكندی الحافظ، عن حاتم بن عقيل، عن الفتح بن أبي علوان، ومحمد بن يزيد، عن الحسن بن صالح، عن أبي مقاتل حفص بن سلم السمرقندي، عن أبي حنيفة؛ ويرويه أبو منصور الماتريدي، عن أبي بكر أحمد بن إسحاق الجوزجاني، عن محمد بن مقاتل الرازي، عن أبي مقاتل، عنه - وتام الأسانيد في مناقب الموفق والتأنيب (73 و 85) ورسالة أبي حنيفة إلى البقيّ رواية نصير بن يحيى عن محمد بن سماعة عن أبي يوسف عن أبي حنيفة، وبهذا السند رواية الوصية أيضا. وتام الأسانيد في نسخ دار الكتب المصرية؛ ولأبي حنيفة وصايا أخرى لعدة من أصحابه.

Among the books transmitted from **Abū Ḥanīfa on creed is the book *Al-Fiqh al-Akbar*** in the transmission of 'Alī ibn Aḥmad al-Fārisī, from Nuṣayr ibn Yaḥyā, from Abū Muqātil, from 'Iṣām ibn Yūsuf, from **Hammād ibn Abī Ḥanīfa, from his father** - and the complete chain [sanad] is in the manuscript preserved within the collection (number 226) in the library of Shaykh al-Islām in Madina. And the book ***Al-Fiqh al-Absat*** in the transmission of Abū Zakariyyā Yaḥyā ibn Muṭarrif, through the path of Nuṣayr ibn Yaḥyā from Abū Muṭ' from Abū Ḥanīfa - and the complete chain [sanad] is in the two collections (64 m and 215 m) in Dār al-Kutub al-Miṣriyya. And *Al-'Ālim wa'l-Muta'allim* (The Scholar and the Student) in the transmission of Abū al-Faḍl Aḥmad ibn 'Alī al-Bikandī al-Ḥāfiẓ, from Ḥatim ibn 'Aqīl, from al-Faṭḥ ibn Abī 'Alwān, and Muḥammad ibn Yazīd, from al-Ḥasan ibn Ṣāliḥ, from Abū Muqātil Ḥafṣ ibn Salm al-Samarqandī, from Abū Ḥanīfa; and Abū Manṣūr al-Māturīdī transmits it from Abū Bakr Aḥmad ibn Ishāq al-Jūzajānī, from

Yaḥyā ibn Zakariyyā ibn Abī Zā'ida, and he was the one who used to write them down for them for thirty years.' End quote.

And with this chain [of narration] to Asad ibn al-Furāt, he said: Asad ibn 'Amr said to me: They used to differ in the presence of Abū Ḥanīfa regarding the answer to a question, so this one would come with an answer, and that one with an answer, then they would refer it to him and ask him about it, and the answer would come from close by—meaning from nearby. They would spend three days on a question, then write it in the register. End quote.”

Muḥammad ibn Muqātil al-Rāzī, from Abū Muqātil, from him - and the complete chains [asānīd] are in Manāqib al-Muwaffaq and al-Ta'nīb (73 and 85). And the epistle [risāla] of Abū Ḥanīfa to al-Battī in the transmission of Nuṣayr ibn Yaḥyā from Muḥammad ibn Samā'a from Abū Yūsuf from Abū Ḥanīfa, and through this chain [sanad] is also the transmission of the testament [al-Waṣīyya]. The complete chains [asānīd] are in the manuscripts of Dār al-Kutub al-Miṣriyya; and Abū Ḥanīfa has other testaments for several of his companions.

فبنور تلك الرسائل سعى أصحاب أبي حنيفة وأصحاب أصحابه، في إبانة الحق في المعتقد، في غير لبس ولا تعمية، على طبق ما كان عليه النبي صلى الله عليه وسلم وأصحابه رضي الله عنهم، فنشروا العقيدة الصحيحة مع الفقه في بقاع العالم، مشكورين على هذه الخدمة المهمة، وكان بلاد ماوراء النهر سليمة من أهل الأهواء والبدع، لسلطان السنة على النفوس هناك من غير منازع، بتناقل تلك الآثار بينهم جيلا بعد جيل.

By the light of those epistles [rasā'il], the companions of Abū Ḥanīfa and the companions of his companions strove to clarify the truth in creed, without confusion or obfuscation, according to what the Prophet ﷺ and his Companions (may Allah be pleased with them) were upon. They spread the correct creed along with jurisprudence throughout the world, deserving thanks for this important service. The lands of Transoxiana⁶³ [Mā Warā' al-Nahr] were free from the people of desires and innovations (Ahl al-Ahwā' wa'l-Bida') because of the dominance of the Sunna over souls there without dispute, through the transmission of those traditions (al-Āthār) among them generation after generation.

إلى أن جاء إمام السنة فيما وراء النهر أبو منصور محمد بن محمد الماتريدي، المعروف بإمام الهدى، فتفرغ لتحقيق مسائلها، وتدقيق دلائلها، فأرضى بمؤلفاته جانبي العقل والنقل في آن واحد: منها

⁶³ According to Britannica: Transoxania, ("That Which Lies Beyond the River"), historical region of Turkistan in Central Asia east of the Amu Darya (Oxus River) and west of the Syr Darya (Jaxartes River), roughly corresponding to present-day Uzbekistan and parts of Turkmenistan, Tajikistan, and Kazakhstan. A great centre of Muslim civilization during the European Middle Ages, Transoxania was the centre of the Timurid empire in the 15th century, and its cities (e.g., Bukhara and Samarkand) were known worldwide. The region came under Russian occupation in the 19th century. Also spelled: Transoxiana; Arabic: Mā Warā' al-Nahr; Key People: Qarakhanid dynasty, Chagatai (see - <https://www.britannica.com/place/Transoxania>).

Until there came the Imam of the Sunna in Transoxiana, Abū Manṣūr Muḥammad ibn Muḥammad al-Māturīdī, known as Imam al-Hudā (the Imam of Guidance), who devoted himself to investigating its issues and refining its proofs. He satisfied both the rational and transmitted aspects simultaneously with his works, among which are:

التأويلات في تفسير القرآن الكريم. وهو كتاب لا نظير له في بابيه، ويؤسف على عدم نشره إلى الآن. ومنها كتاب المقالات، وكتاب «التوحيد»، وكتاب «مآخذ الشرائع في أصول الفقه» وكتاب «الجدل في أصول الفقه» أيضاً، وكتاب «بيان وهم المعتزلة» وكتاب «رد الأصول الخمسة» لأبي محمد الباهلي، وكتاب «رد الإمامة» لبعض الروافض، وكتاب «الرد على أصول القرامطة»، وكتاب «رد تهذيب الجدل» للكعبي، وكتاب «رد وعيد الفساق» للكعبي، وكتاب «رد أوائل الأدلة» للكعبي أيضاً على ما في تاج التراجم للعلامة قاسم، توفي سنة 332 هـ على ما ذكره الحافظ قطب الدين عبد الكريم الحلبي.

Al-Ta'wīlāt fī Tafsīr al-Qur'ān al-Karīm (Interpretations in the exegesis of the Noble Qur'an). It is a book without parallel in its field, and it is regrettable that it has not been published until now.⁶⁴ Among them also are the book Al-Maqālāt, the book Al-Tawhīd (Divine Unity), the book Ma'ākhidh al-Sharā'i' fī Uṣūl al-Fiqh (Sources of Religious Laws in the Principles of Jurisprudence), the book Al-Jadal fī Uṣūl al-Fiqh (Dialectics in the Principles of Jurisprudence) as well, the book Bayān Wahm al-Mu'tazila (Exposition of the Delusion of the Mu'tazila), the book Radd al-Uṣūl al-Khamsa (Refutation of the Five Principles) by Abū Muḥammad al-Bāhilī, the book Radd al-Imāma (Refutation of the Imamate) on one of the Rāfiḍa (Shi'ites), the book Al-Radd 'alā Uṣūl al-Qarāmiṭa (Refutation of the Principles of the Qarmatians), the book Radd Tahdhīb al-Jadal (Refutation of the Refinement of Dialectics) by al-Ka'bī, the book Radd Wa'id al-Fussāq (Refutation of the Threat against the Transgressors) by al-Ka'bī, and the book Radd Awā'il al-Adilla (Refutation of the First Proofs) also by al-Ka'bī, according to what is in Tāj al-Tarājim by the scholar Qāsim. He died in the year 332 AH according to what al-Ḥāfiẓ Quṭb al-Dīn 'Abd al-Karīm al-Ḥalabī mentioned.

⁶⁴ It was published after the death of al-Kawthari in at least 3 different editions. One may download an 18 volume edition here - https://archive.org/details/azeez5800_gmail_01/%D8%AA%D8%A3%D9%88%D9%8A%D9%84%D8%A7%D8%AA%20%D8%A3%D9%87%D9%84%20%D8%A7%D9%84%D8%B3%D9%86%D8%A9%20%D9%88%D8%A7%D9%84%D8%AC%D9%85%D8%A7%D8%B9%D8%A9%20%D9%84%D8%A3%D8%A8%D9%8A%20%D9%85%D9%86%D8%B5%D9%88%D8%B1%20%D8%A7%D9%84%D9%85%D8%A7%D8%A%D8%B1%D9%8A%D8%AF%D9%8A01/mode/2up

وأما أبو الحسن علي بن إسماعيل الأشعريّ إمام أهل السنة في العراق، وناشر ألوية السنة في الآفاق، بعد أن رجع عن الاعتزال، وقام بمناصرة السنة، فقد توسعنا في بيان طريقته في مقدمة «تبيين كذب المفتري» للحافظ ابن عساكر، فلا نعيد الكلام هنا، ومن العزيز جدا الظفر بأصل صحيح من مؤلفاته، على كثرتها البالغة، وطبع كتاب «الإبانة» لم يكن من أصل وثيق، وفي المقالات المنشورة باسمه وقفة، لأن جميع النسخ الموجودة اليوم من أصل وحيد، كان في حيازة أحد كبار الحشوية، ممن لا يؤمن لا على الاسم ولا على المسمى، بل لو صح الكتابان عنه على وضعهما الحاضر، لما بقي وجه لمناسبة الحشوية العداء له على الوجه المعروف، على أنه لا تخلو آراؤه من بعض ابتعاد عن النقل مرة وعن العقل مرة أخرى في حسابان بعض النظار كقوله في التحسين والتعليل، وفيما يفيد الدليل النقل، كما هو شأن طول أمد الجدل مع أصناف المتبدعة في بندر الأهواء في عهده: البصرة وبغداد، بخلاف معاصره الماتريدي، فإنه كان في بيئة لا سلطان لأهل الابتداع فيها كما سبق، وقد اهتم أهل العلم بتعرّف وجوه الخلاف بين إمامي أهل السنة، دراسة وتدويناً وتحقيقاً ومقارنة بينهما، وشارح الإحياء المرتضى الزبيدي ترجم لهذين الإمامين العظيمين إمامي أهل السنة، وذكر المسائل التي اختلفا فيها أخذاً من «إشارات المرام»، تقديراً منه لهذا الأصل الأصيل.

As for Abū al-Ḥasan 'Alī ibn Ismā'īl al-Ash'arī, the Imam of the People of the Sunna in Iraq and the spreader of the banners of the Sunna in all horizons, after he returned from Mu'tazilism and undertook supporting the Sunna - we have elaborated on explaining his method in the introduction to Tabyīn Kadhīb al-Muftarī by al-Ḥāfiẓ Ibn 'Asākir (d. 571 AH), so we will not repeat the discussion here. It is extremely rare to find a sound original manuscript of his works, despite their great abundance. The printing of the book Al-Ibāna was not from a reliable original, and there is pause regarding Al-Maqālāt published under his name, because all the existing copies today are from a single original that was in the possession of one of the major literalists [Ḥashwiyya], who cannot be trusted regarding either the name or what is named. Indeed, if the two books were authentic from him in their present state, there would remain no reason for the literalists' known enmity toward him. However, his views are not free from some distance from transmitted sources at times and from reason at other times, in the estimation of some scholars, such as his position on moral evaluation and causation, and regarding what the transmitted evidence indicates - as is the case with the long period of debate with various types of innovators in the ports of desires in his era: Basra and Baghdad. This is unlike his contemporary al-Māturīdī, who was in an environment where the people of innovation had no dominance, as mentioned earlier. Scholars have been interested in identifying the points of difference between the two Imams of the People of the Sunna, through study, compilation, investigation, and comparison between them. Al-Murtaḍā al-Zabīdī, the commentator on Al-Iḥyā', provided biographies of these two great Imams of the People of the Sunna and mentioned the issues in which they differed, taken from Ishārāt al-Marām, out of his appreciation for this fundamental source."

Footnotes:

وفي «الكلمات الشريفة، في تنزيه أبي حنيفة، عن الترهات السخيفة» للعلامة نوح ابن مصطفى القونوي، نقلا عن (1) العناية: «إن المسائل التي دوّنها أبو حنيفة ألف ألف ومئتا ألف وسبعون ألفا ونيف اهـ». ومن المعلوم أن تدوينه للمسائل كان بإملائه إياها على أصحابه، راجع «النكت الطريفة» ص 5 - وهناك ذكر الاختلاف في عدد مسائله (ز).

(1) In Al-Kalimāt al-Sharīfa, fī Tanzīh Abī Ḥanīfa, 'an al-Turuhāt al-Sakhīfa (The Noble Words in Exonerating Abū Ḥanīfa from Foolish Nonsense) by the scholar Nūḥ ibn Muṣṭafā al-Qūnawī, quoting from Al-'Ināya: "The issues that Abū Ḥanīfa compiled were one million, two hundred and seventy thousand and more." It is known that his compilation of issues was by dictating them to his companions. See Al-Nukat al-Ṭarīfa p. 5 - where the disagreement about the number of his issues is mentioned (Zahid).

شرحه بعض الحشوية، ودست كلمة من الشرح في رواية عبد الله الهروي المجسم في (الفاروق) باسم الفقه الأكبر، (2) فتناقلها الحشوية مدى الدهور، وهي مدرجة في الرواية كما يظهر من شروح أهل السنة للكتاب (ز).

(2) Some of the literalists [Ḥashwiyya] commented on it, and a word from the commentary was inserted into the transmission of 'Abd Allāh al-Harawī the anthropomorphist [al-Mujassim] in Al-Fārūq' under the name of Al-Fiqh al-Akbar. The literalists have transmitted it throughout the ages, and it is an interpolation in the transmission, as appears from the commentaries of the People of the Sunna on the book (Zahid).

قال ابن الأثير في الباب: «توفي سنة نيف وثلاثين وثلاثمائة. وقيل بعد سنة أربع وعشرين وثلاثمائة اهـ» - راجع (3) الكامل، والثاني قول ابن عساكر (ز).

(3) Ibn al-Athīr said in Al-Lubāb: "He died in the year a little over 330 AH, and it was also said: after the year 324 AH" See "Al-Kāmil," and the second is the statement of Ibn 'Asākir (Zahid).

47) Shaykh ‘Abd al-Rashīd Nu‘mānī (d. 1999)

Shaykh Muḥammad ‘Abd al-Rashīd Nu‘mānī⁶⁵ (d. 1999) said in the footnotes to Muqaddima Kitāb al-Ta‘līm of Mas‘ūd ibn Shayba al-Sindī (pp. 181-182):

قلت : والذي رد عليه شيخنا هو الشيخ وكيل أحمد سكندر بوري فإنه الذي أخرج تلك النسخة وحققها وترجمها وعلق عليها وكتب عليها مقدمة نفيسة بالأردوية ، وما قال شيخنا رحمه الله هو الصحيح إن شاء الله تعالى فإن كلتا النسختين مرويتان بإسناد صحيح عن الإمام ؛

“I say: The one whom our teacher⁶⁶ responded to is Shaykh Wakīl Aḥmad Sikandar Pūrī, for he is the one who published that manuscript, verified it, translated it, commented upon it, and wrote a valuable introduction to it in Urdu. What our teacher—may Allah have mercy on him—said is correct, Allah willing, for both manuscripts are *transmitted with authentic chains of transmission [isnād ṣaḥīḥ] from the Imam* (Abū Ḥanīfa).

فالنسخة التي تصدى لشرحها أكثر المتأخرين واشتهرت فيما بينهم هي رواية حماد بن أبي حنيفة الإمام عن أبيه رضي الله عنها

⁶⁵ See his background here:

<https://www.alukah.net/culture/0/78734/%D8%AA%D8%B1%D8%AC%D9%85%D8%A9-%D8%A7%D9%84%D8%B9%D9%84%D8%A7%D9%85%D8%A9-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE-%D9%85%D8%AD%D9%85%D8%AF-%D8%B9%D8%A8%D8%AF%D8%A7%D9%84%D8%B1%D8%B4%D9%8A%D8%AF-%D8%A7%D9%84%D9%86%D8%B9%D9%85%D8%A7%D9%86%D9%8A/>

⁶⁶ This seems to be referring to his Shaykh known as Mahmud Hasan Khan (d. 1366 AH) from Tonk in India.

The manuscript that most of the later scholars undertook to explain and became famous among them is the narration of Ḥammād ibn Abī Ḥanīfa the Imam from his father—may Allah be pleased with them both.

ويرويه شيخ الإسلام مصطفى عاشر المتوفى سنة ١٢١٩ هـ عن الحسين ابن محمد بن الحسن الميمى البصرى عن أبي طاهر محمد بن ابراهيم الكوراني عن أبيه عن خير الدين الرملى عن محمد بن السراج عمر الحانوتي عن أبيه عن المحب محمد بن جرباش عن أبي الخير محمد بن -محمد الرومي عن أبي الفتح محمد بن محمد الحريري عن أبيه عن القوام الإتقاني عن الحسين السغناقي عن محمد بن محمد بن نصر البخاري عن شمس الأئمة الكردي عن صاحب " الهداية " عن الضياء اليرسوقي عن العلاء السمرقندي عن أبي المعين النسقى عن الحسين بن علي الكاشغري عن نصران بن نصر الختلى عن علي بن الحسن بن محمد الغزال عن علي بن أحمد الفارسي عن نصير بن يحيى عن محمد بن مقاتل عن عصام بن يوسف عن حماد بن أبي حنيفة عن أبيه رضى الله عنهم

Shaykh al-Islām Muṣṭafā ‘Āshir, who died in the year 1219 AH, narrates it from al-Hussain ibn Muḥammad ibn al-Ḥasan al-Maymī al-Baṣrī, from Abū Ṭāhir Muḥammad ibn Ibrāhīm al-Kūrānī, from his father, from Khayr al-Dīn al-Ramlī, from Muḥammad ibn al-Sirāj ‘Umar al-Ḥānūtī, from his father, from al-Muḥib Muḥammad ibn Jarbāsh, from Abū al-Khayr Muḥammad ibn Muḥammad al-Rūmī, from Abū al-Faṭḥ Muḥammad ibn Muḥammad al-Ḥarīrī, from his father, from al-Qiwām al-Itqānī, from al-Hussain al-Sighnāqī, from Muḥammad ibn Muḥammad ibn Naṣr al-Bukhārī, from Shams al-A‘immah al-Kardarī, from the author of al-Hidāya, from al-Ḍiyā’ al-Yarsūkhī, from al-‘Alā’ al-Samarqandī, from Abū al-Mu‘īn al-Nasafī, from al-Hussain ibn ‘Alī al-Kāshgharī, from Naṣrān ibn Naṣr al-Khuṭlī, from ‘Alī ibn al-Ḥasan ibn Muḥammad al-Ghazzāl, from ‘Alī ibn Aḥmad al-Fārisī, from Nusayr ibn Yaḥyā, from Muḥammad ibn Muqātil, from ‘Iṣām ibn Yūsuf, from Ḥammād ibn Abī Ḥanīfa, from his father [Imam Abū Ḥanīfa].—may Allah be pleased with them all.

وهذا السند مذكور في أول النسخة الخطية المحفوظة ضمن المجموعة رقم (٢٢٦) بمكتبة شيخ الإسلام العلامة عارف حكمت " بالمدينة المنورة " زادها الله تكريماً ، كذا نقله الإمام الكوثري في مقدمة تعليقاته على كتاب العالم والمتعلم وكتاب الرسالة والفقهاء الأبطال

This chain of transmission [sanad] is mentioned at the beginning of the manuscript preserved within collection number (226) in the library of Shaykh al-

Islām al-Allāma ‘Ārif Hikmat in al-Madīna al-Munawwara—may Allah increase it in honour. Thus, Imam al-Kawtharī transmitted it in the introduction to his commentary on the book al-‘Ālim wa al-Muta‘allim and the book al-Risālah wa al-Fiqh al-Absaṭ."

48) Shaykh Wahbī Sulaymān Ghāwījī al-Albānī (d. 2013)

Shaykh Wahbī Sulaymān Ghāwījī al-Albānī⁶⁷ (d. 2013) mentioned in the introduction to his editing of *Īdāḥ al-Dalīl fī Qaṭ' Ḥujaj Ahl al-Ta'īl* (p. 8) of Imam Badr al-Dīn ibn Jamā'a al-Kinānī al-Ḥamawī al-Shāfi'ī (d. 733 AH):

فَبَعْدَ أَنْ كَتَبَ التَّابِعِيُّ الْجَلِيلُ الْإِمَامَ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى (الْفَقْهُ الْأَكْبَرُ) الَّذِي لَا يَزِيدُ عَلَى سِتِّ صَفَحَاتٍ مِنْ أَصُولِ
مَسَائِلِ الْإِعْتِقَادِ رَأَيْنَا بَعْدَ ذَلِكَ مِنْ تَوْسِعٍ فِيهِ - تَبَعًا لِلْحَاجَةِ - فَشَرَحَ الْمَوْجُودَ وَأَضَافَ مَا يَرَاهُ مِنَ الْبَحْثِ وَالْمَوْضُوعَاتِ
الَّتِي لَهَا عِلَاقَةٌ بِعِلْمِ التَّوْحِيدِ

"After the noble Successor [tābi'ī], Imam Abū Ḥanīfa—may Allah have mercy upon him—**wrote (al-Fiqh al-Akbar)**, which does not exceed six pages on the fundamentals of creedal matters, we saw after that those who expanded upon it—according to need—so they explained what existed and added what they considered appropriate from researches and topics that have a relationship with the science of monotheism [tawḥīd]."

Also on p. 22:

⁶⁷ His biography is available here:

<https://www.syrianscholars.com/biographies/%D8%A7%D9%84%D9%81%D9%82%D9%8A%D9%87-%D8%A7%D9%84%D8%AD%D9%86%D9%81%D9%8A-%D8%A7%D9%84%D9%85%D9%81%D8%B3%D8%B1-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE-%D9%88%D9%87%D8%A8%D9%8A-%D8%B3%D9%84%D9%8A%D9%85%D8%A7%D9%86-%D8%BA%D8%A7%D9%88%D8%AC%D9%8A-%D8%A7%D9%84%D8%A3%D9%84%D8%A8%D8%A7%D9%86%D9%8A#!>

وأول متكلميهم من الفقهاء وأرباب المذاهب أبو حنيفة والشافعي فإن أبا حنيفة له كتاب في الرد على القدرية سماه الفقه الأكبر وله رسالة أملاها في نصره قول أهل السنة

“The first of their theologians among the jurists and masters of the schools were Abū Ḥanīfa and al-Shāfi‘ī. Abū Ḥanīfa has a book in refutation of the Qadariyya which he named **al-Fiqh al-Akbar**, and he has a treatise which he dictated in support of the position of the People of the Sunna [Ahl al-Sunna].”

Also, in his work known as Abū Ḥanīfa al-Nu‘mān: Imām al-A‘imma al-Fuqahā’ (p. 290):

لقد ثبت أنه رحمه الله تعالى ألف في علم الكلام الفقه الأكبر والفقه الأوسط، وكتاب العالم والمتعلم، وكتاب الرسالة إلى مقاتل بن سليمان صاحب التفسير، وكتاب الرسالة إلى عثمان البتي فقيه البصرة، وكتاب الوصية وهي وصايا عدة لأصحابه . رحمهم الله تعالى

“It has been established that he, may Allah Almighty have mercy upon him, authored in the science of theology: **al-Fiqh al-Akbar** and al-Fiqh al-Awsat, the book al-‘Ālim wa al-Muta‘allim (The Scholar and the Student), the book al-Risāla ilā Muqātil ibn Sulaymān ṣāhib al-Tafsīr (The Epistle to Muqātil ibn Sulaymān, the Author of the exegesis [tafsīr]), the book al-Risāla ilā ‘Uthmān al-Battī faqīh al-Baṣra (The Epistle to ‘Uthmān al-Battī, the Jurist of Basra), and the book al-Waṣiyya (The Testament), which consists of several testaments to his companions, may Allah Almighty have mercy upon them.”

Also, in his introduction to Minah al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar (p. 13) he mentioned:

وقد رأيت مخطوطة جيدة من الفقه الأكبر في مكتبة شيخ الإسلام عارف حكمت رحمه الله تعالى بالمدينة المنورة على ساكنها ألف صلاة وسلام، رواية علي بن أحمد الفارسي عن نصر بن يحيى، عن أبي مقاتل، عن عصام بن يوسف، عن حماد بن أبي حنيفة . والنسخة ضمن المجموعة رقم (٢٢٦) ، وهذا يؤكد نسبة «الفقه الأكبر» إلى الإمام رحمه الله تعالى

“I have seen a good manuscript of al-Fiqh al-Akbar in the library of Shaykh al-Islām ‘Ārif Hikmat, may Allah have mercy upon him, in al-Madīna al-Munawwara - upon its inhabitant be a thousand prayers and peace - narrated by ‘Alī ibn Aḥmad al-Fārisī from Naṣr ibn Yaḥyā, from Abū Muqātil, from ‘Iṣām ibn Yūsuf, from Ḥammād ibn Abī Ḥanīfa. The manuscript is within collection number (226), and this confirms the attribution of al-Fiqh al-Akbar" to the Imām, may Allah have mercy upon him.”

49) Shaykh Ināyatullāh Iblāgh (d. 2019)

The late Afghan scholar known as Shaykh Ināyatullāh Iblāgh⁶⁸ wrote the following as an introduction to a work entitled: al-Imām al-A'zam Abū Ḥanīfa wa-ārā'uhu fī al-'Aqīda ⁶⁹(pp. 3-14):

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين محمد وآله وأصحابه أجمعين، وبعد: فإن الإمام أبا حنيفة رحمه الله ذو منزلة علمية في الأمة الإسلامية، بخدماته العلمية في العقائد والفقه، وانشغل آلاف من العلماء والنوابغ والمفكرين في تحقيق آرائه العقدية والفقهية، بحيث يحير العقول، ولا يشك أحد أن هذا الموقف؛ فضل من الله، وأنه أنعم على هذا العالم الخلق، والمفكر المدقق، نعمة العلم، والتحقيق والتدقيق، بعيداً عن العداة والأنانية والرياء والسمعة، يصل إلى درجة القبول لدى أكثر المسلمين في العالم الإسلامي، طوال قرون عديدة.

“Praise be to Allah, Lord of the worlds, and prayers and peace be upon the Master of Messengers Muḥammad and his family and companions all. After that: Imam Abū Ḥanīfa, may Allah have mercy on him, holds a scholarly position in the Islamic nation through his scholarly services in theology and jurisprudence, and

⁶⁸ His obituary is available here -

<https://islamsyria.com/ar/%D8%A7%D9%84%D8%B9%D9%84%D8%A7%D9%85%D8%A9-%D8%A7%D9%84%D8%AF%D9%83%D8%AA%D9%88%D8%B1-%D8%B9%D9%86%D8%A7%D9%8A%D8%A9-%D8%A7%D9%84%D9%84%D9%87-%D8%A5%D8%A8%D9%84%D8%A7%D8%BA-%D8%A7%D9%84%D8%A3%D9%81%D8%BA%D8%A7%D9%86%D9%8A/%D8%A7%D9%84%D8%AA%D8%B1%D8%A7%D8%AC%D9%85>

⁶⁹ Prepared by Muhammad Nur ibn Abd al-Hafiz Suwayd.

thousands of scholars, geniuses, and thinkers have engaged in verifying his theological and jurisprudential opinions, to the extent that it astounds minds. No one doubts that this position is a favour from Allah, and that He bestowed upon this verifying scholar (muhaqqiq) and precise thinker the blessing of knowledge, verification, and precision, far from enmity, selfishness, hypocrisy, and reputation-seeking, reaching the level of acceptance among most Muslims in the Islamic world throughout many centuries.

تحقيق رسائله الكلامية: الفقه الأكبر، الفقه الأبسط العالم والمتعلم، ورسائله إلى أبي مسلم البقي والوصية

**Verification of his theological treatises: Al-Fiqh al-Akbar, Al-Fiqh al-Absat,⁷⁰
Al-Ālim wa al-Muta'allim, his treatise to Abū Muslim al-Battī and Al-Waṣīyya**

إن أهم ما يوضح الجانب الكلامي للإمام الأعظم مؤلفاته الكلامية بعد تحقيق إسنادها والتأكد من صحة نسبتها إلى الإمام إذ نعثر فيها على آراء الإمام الأعظم حول القضايا الكلامية بالإضافة إلى ما روى عنه من غير هذه الطرق. وقد شك في صحة نسبتها إلى الإمام وحاول معاندوه إن ينفوا نسبة هذه الرسائل إليه كما حاول أصحاب الفرق المختلفة إن يتسللوا في آراء أهل السنة والجماعة بتشويه أمر الرسائل.

The most important thing that clarifies the theological aspect of the Imām al-A'zam (Greatest Imam) is his theological works after verifying their chains of transmission and confirming the correctness of their attribution to the Imam, for we find in them the opinions of the Greatest Imam regarding theological issues in addition to what was narrated from him through other channels. Some have doubted the correctness of their attribution to the Imam, and his opponents have tried to deny the attribution of these treatises to him, just as adherents of different sects have tried to infiltrate the opinions of the people of the Sunna and the community [Ahl al-Sunna wa al-Jamā'a] by distorting the matter of the treatises.

قال الإمام الحارثي في (الكشف الكبير): "روايات ابن المبارك بفضائل الإمام؛ ومسائله أكثر من أن توصف لأنه سمع - ١ - منه كتبه؛ بواسطة وبلا واسطة؛ وذكر أن الإمام له رسائل كلامية...". هـ

⁷⁰ Only the sections with the following two books have been translated in this section: Al-Fiqh al-Akbar and al-Fiqh al-Absat.

1 - *Imam al-Hārithī said in (Al-Kashf al-Kabīr): 'Ibn al-Mubārak's narrations of the Imam's virtues and his questions are too numerous to be described because he heard his books from him both with and without intermediaries, and he mentioned that the Imam has theological treatises...' End quote.*

وصرح أبو المظفر الإسفراييني بنسبة (العالم والمتعلم، والفقه الأكبر، والوصية)، إلى الإمام الأعظم وإليك نص ما ذكره - ٢ - في كتابه (التبصير في الدين) إذ يقول: "ومن أراد أن يحقق أن لا خلاف بين الفريقين في هذه الجملة يشير إلى الفريقين الذي ذكرهما في كلامه فليُنظر فيما صنّفه أبو حنيفة رحمه الله في الكلام وهو كتاب العالم. وفيه الحجج القاهرة على أهل الإلحاد والبدعة. وقد تكلم في شرح اعتقاد المتكلمين؛ وقرر أحسن طريقة في الرد على المخالفين بقوله: "وكتاب الفقه الأكبر الذي أخبرنا به الثقة؛ بطريق معتمد؛ وإسناد صحيح؛ عن نصير بن يحيى عن أبي مطيع عن أبي حنيفة في الوصية التي كتبها إلى أبي عمر وعثمان البتي؛ ورد فيها على المبتدعين. (١)

2 - **Abū al-Muẓaffar al-Isfarāyīnī** explicitly attributed (Al-'Ālim wa al-Muta'allim, Al-Fiqh al-Akbar, and Al-Waṣiyya) to the Greatest Imam. Here is the text of what he mentioned in his book (Al-Tabṣīr fī al-Dīn) where he says: 'Whoever wants to verify that there is no disagreement between the two parties regarding this matter - referring to the two parties he mentioned in his speech - let him look at what Abū Ḥanīfa, may Allah have mercy on him, composed in theology, which is the book Al-'Ālim. In it are compelling arguments against the people of heresy and innovation. He spoke about explaining the belief of the theologians and established the best method for refuting opponents by saying: **'And the book Al-Fiqh al-Akbar which was reported to us by the trustworthy through a reliable path and authentic (Sahih) chain of transmission** from Nuṣayr ibn Yaḥyā from Abū Muṭī' from Abū Ḥanīfa, and what Abū Ḥanīfa compiled in the testament [Waṣiyya] that he wrote to Abū 'Umar and 'Uthmān al-Battī, in which he refuted the innovators.'" (1)

وقد صرح بعض مؤلفي كتب مناقب الإمام: إن المعتزلة ادعوا إن الإمام ليس له تأليف في علم الكلام وغرضهم من - ٢ - ذلك نفى أن يكون الفقه الأكبر وكتاب العالم والمتعلم له لأنه صرح فيهما بأكثر قواعد أهل السنة والجماعة ويقولون إن الإمام كان معتزلياً. وهذان الكتابان لأبي حنيفة البخاري

2 - Some authors of books on the Imam's virtues have explicitly stated: The Mu'tazila claimed that the Imam has no composition in theology, and their

purpose in this was to deny that al-Fiqh al-Akbar and the book al-'Ālim wa al-Muta'allim belong to him because he explicitly stated in them most of the principles of the People of the Sunna and the community (Ahl al-Sunna wa'l Jama'a), and they say that the Imam was a Mu'tazilite. And these two books belong to Abū Ḥanīfa al-Bukhārī.

وهذا غلط صريح، إذ نجد آراءه في هذه الرسائل؛ موافقة لمذهبه الكلامي الذي وصل من غير هذه الطرق، وليس فيه ما يدل على أنه ليس هذان الكتابان من مؤلفات الإمام.

This is an obvious error, for we find his opinions in these treatises consistent with his theological school that has reached us through other channels, and there is nothing in it that indicates that these two books are not among the Imam's compositions.

ذكر مولانا شمس الملة والدين؛ والبراتقيني العمادي: إن هذين الكتابين لأبي حنيفة؛ وقد تواطأ على ذلك جماعة كبيرة - ٣ من المشايخ (٦) وقد عاتب المأمون من غسل كتب الإمام وزجره زجراً شديداً. (٢)

3 - Our master Shams al-Milla wa al-Dīn and al-Barāṭqīnī al-'Imādī mentioned: These two books belong to Abū Ḥanīfa, and a large group of scholars have agreed upon this (6), and al-Ma'mūn reproached whoever washed (away) the Imam's books and rebuked him severely. (2)

وإمام الهدى أبو منصور الماتريدي رحمه الله بنى توضيح الدلائل التي ساقها في البحث؛ حول القضايا الكلامية على - ٤ مسائل تلك الرسائل. وهذا يدل على أنه حققها، وكانت عنده الثقة بصحة نسبتها إلى الإمام، كما لا يخفى على متتبع مؤلفاته.

4 - The Imam of guidance Abū Maṣṣūr al-Māturīdī, may Allah have mercy on him, based the clarification of evidence that he presented in his research on theological issues upon the matters of those treatises. This indicates that he verified them and had confidence in the correctness of their attribution to the Imam, as is not hidden from anyone who follows his works.

كما جرى على ذلك النمط؛ الإمام المجتهد أبو جعفر الطحاوي في كتابه (بيان اعتقاد أهل السنة والجماعة على - ٥ مذهب فقهاء الملة أبي حنيفة وأبي يوسف ومحمد بن الحسن) المعروف بعقيدة الطحاوية

5 - The Mujtahid Imam Abū Ja'far al-Ṭaḥāwī followed the same pattern in his book "Exposition of the belief of the people of the Sunna and the community according to the school of the jurists of the nation Abū Ḥanīfa, Abū Yūsuf, and Muḥammad ibn al-Ḥasan," known as 'Aqīdat al-Ṭaḥāwiyya.

وإذ نقارن آراءه في الرسائل المطبوعة والمخطوطة، بآرائه الكلامية الواردة من غير طريق هذه الرسائل، نجد توافقاً - ٦ كاملاً بين هاتين. ولا يكاد ينكر أحد أن هذه الرسائل منسوبة إلى الإمام

6 - When we compare his opinions in the printed and manuscript treatises with his theological opinions transmitted through channels other than these treatises, we find complete harmony between them. **Hardly anyone denies that these treatises are attributed to the Imam.**

كما أن إسناد الرسائل برجاله الثقات؛ أقوى دليل على أنها مؤلفات الإمام الأعظم لا من مؤلفات أبي حنيفة - ٧ البخاري أو غيره.

7 - Also, the chain of transmission of the treatises with its trustworthy narrators is the strongest evidence that they are compositions of the Greatest Imam, not compositions of Abū Ḥanīfa al-Bukhārī⁷¹ or anyone else.

⁷¹ Al-Qāḍī Kamāl al-Dīn al-Bayāḍī Zādah al-Busnawī (d. 1098 AH) said in his Ishārāt al-Marām min 'Ibārāt al-Imām (Indications of the Intent from the Expressions of the Imam, p. 23):

وإنما أنكرها المعتزلة ونسبوا إلى محمد بن يوسف البخاري المعروف بأبي حنيفة لما فيها من إبطال أصولهم الزائفة، وادعائهم كون الإمام منهم كما في المناقب الكردية، وقد رواها الإمام أبو منصور محمد بن محمد بن محمود الماتريدي الأنصاري عن الإمامين أبي بكر أحمد بن إسحاق الجوزجاني وأبي نصر أحمد بن العياض عن أبي سليمان موسى الجوزجاني عن الإمامين أبي يوسف ومحمد

والإليك شيئاً من التحقيق في هذه الرسائل على النحو التالي: أولاً - رسالة الفقه الأكبر. ثانياً - رسالة الفقه الأبسط. ثالثاً - رسالة العالم والمتعلم. رابعاً - رسالة أبي حنيفة إلى عثمان البتي عالم البصرة. خامساً - رسالة الوصية. سادساً - ملحق. مبحث الإيمان برواية أبي حنيفة النعمان.

Here is something of the verification regarding these treatises as follows: First - The treatise Al-Fiqh al-Akbar. Second - The treatise Al-Fiqh al-Absat. Third - The treatise Al-'Ālim wa al-Muta'allim. Fourth - Abū Ḥanīfa's treatise to 'Uthmān al-Battī, the scholar of Basra. Fifth - The treatise Al-Waṣiyya. Sixth - Appendix on the research of faith according to the narration of Abū Ḥanīfa al-Nu'mān.

Footnotes:

(١) التبصير في الدين تأليف أبي مظفر الاسفرائيني المتوفى سنة ٤٧١ - ص ١١٣

(1) Al-Tabṣīr fī al-Dīn by Abū Muẓaffar al-Isfarāyīnī who died in 471 AH - p. 113

(٢) المناقب للكردي طبع حيدر آباد - الهند - ١ / ١٠٨

(2) Al-Manāqib by al-Kardarī, printed in Hyderabad - India - 1/108

أولاً - تحقيق رسالة الفقه الأكبر

First - Verification of the treatise Al-Fiqh al-Akbar

“The Mu'tazila denied these [works] and attributed them to Muḥammad ibn Yūsuf al-Bukhārī, known as Abū Ḥanīfa, because they contain the refutation of their false principles and their claim that the Imam was one of them, as mentioned in al-Manāqib al-Kardariyya.”

رسالة تشتمل على تحقيق القضايا الكلامية؛ بعبارة وجيزة ومفيدة، أوله: "أصل التوحيد؛ وما يصح الاعتقاد عليه؛ يجب أن يقول: آمنت بالله وملائكته وكتبه ورسله؛ والبعث بعد الموت؛ والقدر خيره وشره من الله تعالى

A treatise that includes verification of theological issues in concise and beneficial expression, beginning with: 'The foundation of monotheism [tawhīd] and what is correct to believe in; one must say: I believe in Allah, His angels, His books, His messengers, resurrection after death, and predestination [qadar] - its good and evil are from Allah the Exalted.'

وقد حقق بعض المؤلفين أن هذه الرسالة من مؤلفات الإمام منهم

Some authors have verified that this treatise is among the Imam's compositions, among them:

الإمام عبد القادر البغدادي الشافعي فإنه صرح في كتابه (أصول الدين ص ٣٠٨) بقوله: وأول متكلميهم من الفقهاء، وأرباب المذاهب أبو حنيفة والشافعي.. فإن أبا حنيفة له كتاب في الرد على القدرية سماه الفقه الأكبر وله رسالة. أملاها في نصرة قول أهل السنة: إن الاستطاعة مع الفعل، ولكنه قال إنما لا تصلح للضدين

1 - Imam 'Abd al-Qādir al-Baghdādī al-Shāfi'ī, for he explicitly stated in his book (Uṣūl al-Dīn p. 308): 'The first of their theologians among the jurists and leaders of schools were Abū Ḥanīfa and al-Shāfi'ī... For Abū Ḥanīfa has a book in refutation of the Qadarites which he named Al-Fiqh al-Akbar, and he has a treatise that he dictated in support of the position of the people of the Sunna: that capacity [istiṭā'a] is with the action, but he said that it is not suitable for opposites.'

ومنهم الإمام الأصولي الحنفي فخر الإسلام البزدي (المتوفى: ٤٨٢ هـ) في مقدمة كتابه القيم (كشف الأسرار) فقال: ٢ - وقد صنف أبو حنيفة رضي الله عنه في ذلك كتاب الفقه الأكبر وذكر فيه إثبات الصفات؛ وإثبات تقدير الخير والشر من الله؛ وأن ذلك كله بمشيئته، وأثبت الاستطاعة مع الفعل وأن أفعال العباد مخلوقة بخلق الله تعالى إياها كلها، ورد القول بالأصلح. وصنف كتاب العالم والمتعلم وكتاب الرسالة، وقال فيه: (لا يكفر أحد بذنب، ولا يخرج من الإيمان؛ ويترحم عليه). وقد تابعه في الشرح الإمام علاء الدين عبد العزيز البخاري (ت: ٧٣٠ هـ)؛ ونسب الرسالتين للإمام أبي حنيفة رحمه الله تعالى.

2 - Among them is the Hanafi jurist Imam Fakhr al-Islām al-Bazdawī (d. 482 AH) in the introduction to his valuable book (Kashf al-Asrār), who said: 'Abū Ḥanīfa, may Allah be pleased with him, composed in this the book Al-Fiqh al-Akbar and mentioned in it the affirmation of attributes [ṣifāt], the affirmation of the predestination of good and evil from Allah, and that all of this is by His will. He affirmed capacity [istiṭā'a] with the action and that the actions of servants are created by Allah the Exalted creating them all, and he refuted the doctrine of the most suitable [al-aṣḥā]. He composed the book Al-'Ālim wa al-Muta'allim and the book Al-Risāla and said in it: 'No one is declared an unbeliever [takfir] for a sin, nor does he exit from faith, and mercy is sought for him.' Imam 'Alā' al-Dīn 'Abd al-'Azīz al-Bukhārī (d. 730 AH) followed him in the commentary and attributed the two treatises to Imam Abū Ḥanīfa, may Allah the Exalted have mercy on him.

ومنهم أبو المؤيد الموفق المكي (ت: ٥٦٨ هـ) - ٣

3 - Among them is Abū al-Mu'ayyad al-Muwaffaq al-Makkī (d. 568 AH).

ومنهم الإمام حافظ الدين المعروف بـ الكردي (ت: ٨٢٧ هـ) - ٤

4 - Among them is Imam Ḥāfiẓ al-Dīn known as al-Kardārī (d. 827 AH).

ومنهم الإمام أبو البركات عبد الله بن أحمد المعروف بـ حافظ الدين النسفي (ت: ٧١٠ هـ) في مقدمة كتابه في - ٥
الأصول: (كشف الأسرار شرح المنار) فقال: (وقد صنف أبو حنيفة رحمه الله في ذلك كتاب الفقه الأكبر، واختيرت هذه التسمية لأن شرف العلم بقدر شرف المعلوم، وصنف كتاب العالم والمتعلم؛ وكتاب الرسالة)

5 - Among them is Imam Abū al-Barakāt 'Abd Allāh ibn Aḥmad known as Ḥāfiẓ al-Dīn al-Nasafī (d. 710 AH) in the introduction to his book on legal principles: (Kashf al-Asrār Sharḥ al-Manār), who said: 'Abū Ḥanīfa, may Allah have mercy on him, composed in this the book Al-Fiqh al-Akbar. This name was chosen because the nobility of knowledge is according to the nobility of the known, and he composed the book Al-'Ālim wa al-Muta'allim and the book Al-Risāla.'

وغيرهم من المؤلفين الذين يعتمد عليهم، وقد توجه إلى هذه الرسالة بعض الشراح، وبينوا حكم الإمام في قضاياها الكلامية التي تحتاج إلى التوضيح.

And others among the authors who can be relied upon. Some commentators have turned to this treatise and clarified the Imam's rulings on his theological issues that need clarification.

سند رسالة الفقه الأكبر:

Chain of transmission of the treatise Al-Fiqh al-Akbar

السند ١ نجد بين النسخ المطبوعة والمخطوطة؛ لهذه الرسائل شيئاً من الاختلاف؛ والمتن، ونعتمد على نسخة يكون سندها أقوى فـ

Chain 1: We find among the printed and manuscript copies of these treatises some differences in the chain and text, and we rely on a copy whose chain is stronger, so:

كالنسخة الخطية المحفوظة ضمن المجموعة رقم ٢٢٦ بمكتبة شيخ الإسلام العلامة عارف حكمت بالمدينة المنورة - ١ (زادها الله تكريماً وتشريفاً)؛ ففي أولها سند الشيخ إبراهيم الكوراني؛ في الكتاب إلى علي بن أحمد الفارسي عن نصير بن يحيى عن ابن مقاتل محمد بن مقاتل (الرازي) عن عصام بن يوسف عن حماد بن أبي حنيفة عن أبيه.

1 - Like the manuscript copy preserved in collection number 226 in the library of Shaykh al-Islām al-'Allāma 'Ārif Hikmat in Madina (may Allah increase it in honour and nobility). At its beginning is the chain of Shaykh Ibrāhīm al-Kūrānī in the book to 'Alī ibn Aḥmad al-Fārisī from Nuṣayr ibn Yaḥyā from Ibn Muqātil Muḥammad ibn Muqātil (al-Rāzī) from 'Iṣām ibn Yūsuf from Ḥammād ibn Abī Ḥanīfa from his father.

والنسخة الخطية المحفوظة ضمن المجموعة رقم (٣٤١٩٧) بمكتبة الأزهر الشريف - ٢

2 - And the manuscript copy preserved in collection number (34197) in the library of al-Azhar al-Sharīf.

والنسخة المطبوعة بعنوان العالم والمتعلم المحفوظة بدار الكتب المصرية تحت رقم (٢٤٢٠٥) والنسخة الخطية المحفوظة - ٣ بدار الكتب المصرية فيها هذه النسخ؛ تعتبر كأصل يعتمد عليها، وما من الاختلاف القليل إلا في السند؛ بين النسخة المحفوظة في الأزهر والنسخة المحفوظة بدار الكتب المصرية فهذا لا يقدح في طبيعة أصل السند إذ يظهر أن الاختلاف ليس في أصل السند؛ بل حدث بتصرف قلم الناسخين

3 - And the printed copy titled Al-'Ālim wa al-Muta'allim preserved in Dār al-Kutub al-Miṣriyya under number (24205) and the manuscript copy preserved in Dār al-Kutub al-Miṣriyya. These copies are considered as an original source to be relied upon, and there is only slight difference in the chain between the copy preserved in al-Azhar and the copy preserved in Dār al-Kutub al-Miṣriyya. This does not impugn the nature of the original chain, as it appears that the difference is not in the original chain, but occurred through the intervention of the copyists' pens.

وإليك سند الفقه الأكبر المحفوظ بمكتبة الأزهر: روى الشيخ الإمام أكمل الدين محمد بن محمد البابري عن الإمام - ٤ قوام الدين محمد بن محمد الكاكي البخاري عن الإمام علاء الدين عبد العزيز بن محمد البخاري عن الإمام حافظ الدين محمد بن محمد البخاري عن الإمام شمس الأئمة محمد بن محمد عبد الستار الكردي عن الإمام برهان الدين أبي الحسن علي بن أبي بكر الرشداني المرغيناني عن الإمام ضياء الدين محمد بن الحسين النوسوخي عن الإمام علاء الدين أبي بكر محمد بن أحمد السمرقندي عن الإمام سيف الحق أبي المعين ميمون بن محمد المكحول النسفي عن الإمام عبد الله الفضل حسين بن الحسين الكاشغري عن الإمام أبي مالك نصران بن نصر الحنبلي عن الإمام أبي الحسن علي بن الحسين الغزالي عن الإمام أبي الحسين علي بن أحمد الفارسي عن الإمام الفقيه نصير بن يحيى البلخي عن الإمام مقاتل بن ختيان البلخي وعن الإمام الأعظم أبي حنيفة الكوفي رضي الله عنهم بأنه قال الإمام الأعظم أبو حنيفة الكوفي

4 - Here is the chain of Al-Fiqh al-Akbar preserved in the library of al-Azhar: Shaykh Imam Akmal al-Dīn Muḥammad ibn Muḥammad al-Bābartī narrated from Imam Qiwām al-Dīn Muḥammad ibn Muḥammad al-Kākī al-Bukhārī from Imam 'Alā' al-Dīn 'Abd al-'Azīz ibn Muḥammad al-Bukhārī from Imam Ḥāfiẓ al-Dīn Muḥammad ibn Muḥammad al-Bukhārī from Imam Shams al-A'imma Muḥammad ibn Muḥammad 'Abd al-Sattār al-Kurdī from Imam Burhān al-Dīn Abu al-Ḥasan 'Alī

ibn Abī Bakr al-Rushdānī al-Marghīnānī from Imam Ḍiyā' al-Dīn Muḥammad ibn al-Ḥussain al-Nūsūkhī from Imam 'Alā' al-Dīn Abu Bakr Muḥammad ibn Aḥmad al-Samarqandī from Imam Sayf al-Ḥaqq Abī al-Mu'īn Maymūn ibn Muḥammad al-Makhūlī al-Nasafī from Imam 'Abd Allāh al-Faḍl Ḥussain ibn al-Ḥussain al-Kāshgharī from Imam Abu Mālik Naṣrān ibn Naṣr al-Ḥanbalī from Imam Abu al-Ḥasan 'Alī ibn al-Ḥussain al-Ghazālī from Imam Abu al-Ḥussain 'Alī ibn Aḥmad al-Fārisī from Imam the jurist Nuṣayr ibn Yaḥyā al-Balkhī from Imam Muqātil ibn Khuṭayān al-Balkhī and from the Greatest Imam Abū Ḥanīfa al-Kūfī, may Allah be pleased with them, that the Greatest Imam Abū Ḥanīfa al-Kūfī said.

وأما سنده في النسخة المحفوظة في دار الكتب المصرية؛ فيوافق السند المذكور في الرسالة المحفوظة بمكتبة الأزهر؛ مع شيء من الفرق وهو: (عن الإمام ضياء الدين محمد بن الحسين البرسوقي الفرغاني (البدشيجي) بدلاً من: (عن الإمام ضياء الدين محمد بن الحسين (النوسوقي) هذا هو الاختلاف في السند

As for its chain in the copy preserved in Dār al-Kutub al-Miṣriyya, it agrees with the chain mentioned in the treatise preserved in the library of al-Azhar, with some difference which is: from Imam Ḍiyā' al-Dīn Muḥammad ibn al-Ḥussain al-Barsūkhī al-Farghānī (al-Badshījī) instead of: from Imam Ḍiyā' al-Dīn Muḥammad ibn al-Ḥussain (al-Nūsūkhī)." This is the difference in the chain.

وأما الاختلاف في المتن؛ فنجد في بعض النسخ؛ كلمات تخالف ما عليه النسخ الأخرى؛ مثلاً نجد في بعضها وأبوا النبي صلى الله عليه وسلم ماتا على الفطرة، وفي بعضها: ما ماتا على الكفر وفي بعضها ماتا على الكفر وذكر العلامة الكوثري - رحمه الله - : إن (الفطرة) سهلة التحريف إلى (الكفر) في الخط الكوفي ومن الاحتمال الغالب تحريف نسخة: (ماتا) على الفطرة) إلى (ماتا) على الكفر، وكأن الإمام الأعظم يريد به الرد على من يروي حديث (أي وأبوك في النار) (١)، ووجه

As for the difference in the text, we find in some copies words that differ from what is in other copies. For example, we find in some of them 'and the parents of the Prophet, peace be upon him, died upon the natural state [fiṭra], and in some of them: 'they did not die upon disbelief, and in some of them 'they died upon disbelief.' The greatly learned (Allama) al-Kawtharī - may Allah have mercy on him - mentioned: that (al-fiṭra) is easily corrupted to (al-kufr) in Kufic script, and it is highly probable that a copy was corrupted from: 'they died upon the natural state [fiṭra]' to 'they died upon disbelief,' and it seems that the Greatest Imam intended by this to refute whoever narrates the hadith "my father and your father are in the Fire" (1), and the aspect

Footnote:

(١) رواه مسلم في صحيحه، وانظر مناقشة الحديث للسيوطي في كتاب (سبل الهدى والرشاد في سيرة خير العباد للصالحين).
الدمشقي الجزء الأول، وكذلك كتاب شرح المواهب اللدنية للزرقاني الجزء الأول كلاهما طبع دار الكتب العلمية.

(1) Narrated by Muslim in his Ṣaḥīḥ and see the discussion of the hadith by al-Suyūṭī in the book Subul al-Hudā wa al-Rashād fī Sīrat Khayr al-'Ibād by al-Ṣāliḥī al-Dimashqī, Volume One, as well as the book Sharḥ al-Mawāhib al-Laduniyya by al-Zarqānī, Volume One, both published by Dār al-Kutub al-'Ilmiyya.

الرد: إن إنزال المرء في النار لا يكون إلا بدليل يقيني، وهذا الموضوع ليس بموضوع عملي؛ حتى يكتفى فيه بالدليل الظني.
فما يعتقد في والدي رسول الله صلى الله عليه وسلم بأنهما في النار لا يتكفى على دليل يقيني.

of the refutation is: that placing a person in the Fire can only be done with certain evidence [dalīl yaqīnī], and this matter is not a practical matter where probabilistic evidence [dalīl ḡannī] would suffice. So, what is believed about the parents of the Messenger of Allah, peace be upon him, that they are in the Fire does not rest upon certain evidence.

ونستدل بما ذكره الحافظ محمد مرتضى الزبيدي شارح الإحياء والقاموس في رسالته (الانتصار) لوالدي النبي المختار معناه:
إن الناسخ لما رأى تكرر (ما) في (ما ماتا)؛ ظن أن إحداها زائدة، فحذفها فذاعت تلك النسخة الخاطئة. والدليل على ذلك سياق الخبر: لأن أبا طالب وأبويه، لو كانوا جميعاً على حالة واحدة؛ لكان يجمع الثلاثة في الحكم بجملة واحدة؛ لا بجملتين مع عدم التخالف بينهم في الحكم على هذا التوجيه، وهذا رأي وجيه من الحافظ الزبيدي رحمه الله.

We cite as evidence what al-Ḥāfiẓ Muḥammad Murtaḍā al-Zabīdī, commentator on al-Iḥyā' and al-Qāmūs, mentioned in his treatise (Al-Intiṣār) for the parents of the chosen Prophet ﷺ, its meaning: that the copyist when he saw the repetition of

(mā) in (mā māta) thought that one of them was superfluous, so he deleted it, and that erroneous copy spread. The evidence for this is the context of the report: because Abū Ṭālib and his parents, if they were all in the same condition, he would have grouped the three in judgment with one sentence, not with two sentences when there is no disagreement between them in judgment according to this interpretation, and this is a sound opinion from al-Ḥāfiẓ al-Zabīdī, may Allah have mercy on him.

وذكر العلامة الكوثري بأنه رأى النسخة التي فيها (ما ماتا) في نسختين بدار الكتب المصرية، وقد راجعتها أنا فوجدتهما كما ذكر الكوثري رحمه الله. وقد ذكر الكوثري في تحقيقه على رسائل أبي حنيفة المحفوظة بدار الكتب المصرية رقم... (٢٤٢٠٥) بأنه توجد نسخ مخطوطة منها في مكتبة (الفتاح) بالآستانة

Allama al-Kawtharī mentioned that he saw the copy that contains (mā māta) in two copies in Dār al-Kutub al-Miṣriyya, and I have reviewed them and found them as al-Kawtharī mentioned, may Allah have mercy on him. Al-Kawtharī mentioned in his verification of Abū Ḥanīfa's treatises preserved in Dār al-Kutub al-Miṣriyya number (24205) that there are manuscript copies of them in the library of (al-Fātiḥ) in Istanbul...

ومما يجب توضيحه أن الفقه الأكبر اسم لرسالتي الإمام: الأولى: رسالته (الفقه الأكبر) برواية حماد بن أبي حنيفة عن أبيه. والثانية رسالته الفقه الأكبر برواية أبي مطيع عن أبي حنيفة، وقد اشتهرت روايته الأخيرة، وهي رواية أبي مطيع ب: (الفقه الأبسط)؛ تمييزاً له عن رواية حماد بن أبي حنيفة، وقد طبع الفقه الأكبر رواية أبي مطيع في الهند ومصر، وعليها شروح كثيرة

What must be clarified is that Al-Fiqh al-Akbar is the name for two treatises of the Imam: The first: his treatise (Al-Fiqh al-Akbar) according to the narration of Ḥammād ibn Abī Ḥanīfa from his father. And the second: his treatise Al-Fiqh al-Akbar according to the narration of Abū Muṭī' from Abū Ḥanīfa. His latter narration, which is the narration of Abū Muṭī', became famous as: (Al-Fiqh al-Absat) to distinguish it from the narration of Ḥammād ibn Abī Ḥanīfa. Al-Fiqh al-Akbar according to Abū Muṭī''s narration was printed in India and Egypt, and there are many commentaries on it.

وبعض المؤلفين زعموا أن (الفقه الأكبر) و(الرد على القدرية) رسالتان مستقلتان منهما

Some authors claimed that (Al-Fiqh al-Akbar) and (the Refutation of the Qadarites) are two independent treatises, among them:

الأستاذ أبو زهرة - رحمه الله - إذ ذكر في كتابه (أبو حنيفة) بقوله: وقد وصلت إلينا هذه الآراء (يريد الآراء - ١ الكلامية للإمام الأعظم) عن طريقين: أحدهم عن طريق روايات متناثرة؛ قوية وضعيفة؛ ويمكن تمييز ضعيفها من قويها

1 - Professor Abū Zahra - may Allah have mercy on him - when he mentioned in his book (Abū Ḥanīfa): "These opinions (meaning the theological opinions of the Greatest Imam) have reached us through two channels: one of them through scattered narrations, strong and weak, and it is possible to distinguish the weak from the strong.

وثانيهما: بعض كتب منسوبة إليه، وأولها كتاب (الفقه الأكبر)، وقد جاء في (الفهرست لابن النديم) إن أبا حنيفة له أربع كتب وهي: 'كتاب الفقه الأكبر؛ والعالم والمتعلم؛ ورسالة إلى عثمان بن مسلم البتي؛ وهي في الإيمان وارتباطه بالعمل؛ وكتاب الرد على القدرية وكلها' في علم الكلام والعقائد .. ١. ه كلام أبي زهرة

And the second: some books attributed to him, the first of which is the book (Al-Fiqh al-Akbar). It came in (Al-Fihrist by Ibn al-Nadīm) that Abū Ḥanīfa has four books which are: 'The book Al-Fiqh al-Akbar; Al-'Ālim wa al-Muta'allim; a treatise to 'Uthmān ibn Muslim al-Battī which is about faith and its connection to action; and the book Refutation of the Qadarites, and all of them' are in theology and creeds' .. end quote from Abū Zahra.

ولم يتعرض للفقه الأبسط ويمكن القول: إن ابن النديم أراد من الفقه الأكبر؛ الفقه الأبسط، ومن الرد على القدرية؛ الفقه الأكبر؛ ولم يتعرض الأستاذ أبو زهرة إلى هذا؛ وكان الواجب عليه التوضيح، وما ساقه عليه بعد ذلك؛ يدل على أن الشيخ تأكد بأن الرد على القدرية كتاب مستقل، وليس هو ما يسمى بالفقه الأكبر إذ يقول - والكلام لأبي زهرة

He did not address Al-Fiqh al-Absat, and it can be said: that Ibn al-Nadīm intended by Al-Fiqh al-Akbar: Al-Fiqh al-Absat, and by the Refutation of the Qadarites: Al-Fiqh al-Akbar. Professor Abū Zahra did not address this, and it was incumbent upon him to clarify. What he presented afterward indicates that the Shaykh was

certain that the Refutation of the Qadarites is an independent book, and it is not what is called Al-Fiqh al-Akbar, as he says - and the words are Abū Zahra's:

وقد نال العناية من المتقدمين من بين هذه الكتب الفقه الأكبر؛ وهو رسالة صغيرة؛ طبعت وحدها في بضع ورقات؛ في حيدر أباد بالهند وله عدة روايات: - منها رواية حماد بن أبي حنيفة، وقد شرحها علي القاري. - ورواية أبي مطيع البلخي؛ وهي معروفة بالفقه الأوسط (الأصل الأبسط ويمكن أن يكون الأوسط بدلاً عن الأبسط غلطاً مطبعياً لا من اشتباهات الشيخ) شرحها أبو الليث السمرقندي؛ وعطاء بن علي الجوزجاني

Among these books, Al-Fiqh al-Akbar received attention from the early scholars; it is a small treatise printed alone in a few sheets in Hyderabad, India, and it has several narrations: - Among them is the narration of Ḥammād ibn Abī Ḥanīfa, which 'Alī al-Qārī commented upon. - And the narration of Abū Muṭī' al-Balkhī, which is known as Al-Fiqh al-Awsaṭ (originally al-Absaṭ, and it could be that al-Awsaṭ is instead of al-Absaṭ as a typographical error, not from the Shaykh's confusions), which Abū al-Layth al-Samarqandī and 'Aṭā' ibn 'Alī al-Juzjānī commented upon.

وهناك روايات وشروح أخرى: - منها شرح منسوب إلى الإمام أبي منصور الماتريدي؛ ونسبة هذا الشرح إلى الماتريدي - موضع نظر؛ لأنه يحتاج على الأشعرية؛ ويحتاج لهم، وذلك يشير بلا ريب إلى أنه متأخر عن أبي الحسن الأشعري مع أنهما في الحقيقة متعاصران، إذ الماتريدي توفي سنة ٣٣٢ هـ والأشعري توفي سنة ٣٣٣ هـ أو سنة ٣٣٤ انتهى كلام الشيخ أبو زهرة رحمه الله.

- And there are other narrations and commentaries: - Among them is a commentary attributed to Imam Abū Maṣṣūr al-Māturīdī, and the attribution of this commentary to al-Māturīdī is questionable because he argues against the Ash'arites and argues for them, and this undoubtedly indicates that it is later than Abū al-Ḥasan al-Ash'arī, although they are in fact contemporaries, as al-Māturīdī died in 332 AH and al-Ash'arī died in 333 AH or 334 AH.⁷² End of Shaykh Abū Zahra's words, may Allah have mercy on him.

ولم يتعرض الشيخ إلى أن (الفقه الأكبر) رواية حماد بن أبي حنيفة هو المعروف بالرد على القدريّة، وقد ذكر الإمام عبد القادر البغدادي الشافعي في (أصول الدين): إن الرد على القدريّة هو (الفقه الأكبر) كما أشرنا إليه

⁷² The more prominent view is that he died in 324 AH.

The Shaykh did not address that (Al-Fiqh al-Akbar) according to the narration of Ḥammād ibn Abī Ḥanīfa is what is known as the Refutation of the Qadarites, and Imam 'Abd al-Qādir al-Baghdādī al-Shāfi'ī mentioned in (Uṣūl al-Dīn): that the Refutation of the Qadarites is (Al-Fiqh al-Akbar) as we pointed out.

وأيضاً صرح المؤرخ المعروف بروكلمان في كتابه (تاريخ الأدب العربي) ترجمة الدكتور عبد الحليم النجار: إن الفقه - ٢
الأكبر معروف بالرد على القدرية. وقد شك في نسبة الفقه الأكبر إلى الإمام؛ لأنه ذكر فيها الجوهر والعرض، وأن هذا
الاصطلاح لم يعرف إلا بعد نقل الفلسفة إلى اللغة العربية، وذلك حدث بعد الإمام

2 - Also, the well-known historian Brockelmann (d. 1956) explicitly stated in his book (History of Arabic Literature), translated by Dr. 'Abd al-Ḥalīm al-Najjār: that Al-Fiqh al-Akbar is known as the Refutation of the Qadarites. He doubted the attribution of Al-Fiqh al-Akbar to the Imam because it mentioned substance [jawhar] and accident ['araḍ], and that this terminology was not known except after the translation of philosophy into the Arabic language, and that happened after the Imam.

وقد أشرنا قبل ذلك إلى أنه نقل بعض الاصطلاحات الإغريقية في عصر الإمام نقلاً شفوياً، ومن الجائز أنه قد استخدم
الإمام الأعظم من هذا النقل الشفوي؛ كلمتي الجوهر والعرض؛ في رسالته؛ وذلك لا يدل على عدم صحة نسبتها إلى
الإمام.

We pointed out before that some Greek terminologies were transmitted orally in the Imam's era, and it is possible that the Greatest Imam used from this oral transmission the two words substance [jawhar] and accident ['araḍ] in his treatise, and this does not indicate the incorrectness of its attribution to the Imam.

وما ذكره البعض بأن مسألة خوارق العادات؛ للأنبياء والكرامات للأولياء؛ ذكرت في هذه الرسالة، مع أن مسألة - ٣
الكرامة والتفرقة بينهما وبين ما يجري على أيدي الكفار؛ لم تناقش في ذلك العصر، ولكنها كانت موضع بحث بين علماء
الكلام، عندما وجد التصوف في الإسلام فخاض العلماء في أولياء الله الصالحين؛ وما يكرمهم الله وما يجري على أيديهم من
الخوارق. (١)

3 - What some have mentioned that the issue of extraordinary events for Prophets and miraculous favours [karāmāt] for saints was mentioned in this treatise, while the issue of miraculous favours and the distinction between them and what occurs at the hands of unbelievers was not discussed in that era, but it was a subject of research among theologians when Tasawwuf (the Sufi path) was found in Islam, so scholars delved into the righteous friends of Allah and what Allah honours them with and the extraordinary events that occur through their hands.
(1)

وجوابنا عليه إن عدم المناقشة حول هذه المشكلة؛ في عصر الإمام؛ لا يصير دليلاً على أن الإمام لم يتوجه إليها؛ إذ هذه المشكلة كمسألة كلامية؛ تعد من أهم ما وجب على الإمام أن يتعرض لها؛ إذ لا نقول: إن جميع البحوث الكلامية المنسوبة

Our answer to this is that the lack of discussion about this problem in the Imam's era does not become evidence that the Imam did not address it, for this problem as a theological problem is among the most important things that the Imam was obligated to address. We do not say: that all the theological research attributed

Footnote:

(١) أبو حنيفة تأليف الشيخ محمد أبو زهرة ص ١٦٨

(1) Abū Ḥanīfa by Shaykh Muḥammad Abū Zahra, p. 168

إلى الإمام؛ تعد كرد فعل لما عليه الفرق المخالفة لأهل السنة والجماعة؛ وكحلول للمشاكل الراهنة، والأسئلة الواردة في ذلك العصر، إذ على هذا نعرف أن الإمام ليس له تخطيط لحلول المشاكل الآتية والمستقبلية، مع أننا نجد في آرائه الفقهية والكلامية؛ حلولاً لمشاكل من منبعين أساسيين: القرآن والسنة؛ لا من حوادث بيئته، وما حدث من الضرورة البيئية؛ وتسبب في تحقيق الإمام وتعمقه؛ لا يدل على أن كل ابتكاراته ولبدة للظروف الراهنة فحسب؛ وله آراء في المسائل التي حدثت في ذلك العصر ظهرت وترعرعت بعد قرون، إذ الإمام الأعظم قد استقى آراءه الفقهية والكلامية من القرآن والسنة، وليس له آراء كلامية بعيدة عن ظروف بيئته؛ التي تعد كحل لمشاكل لم تقع بعد

to the Imam are considered as reactions to what the sects opposing the people of the Sunna and the Community (Ahl al-Sunna wa'l Jama'a) hold, and as solutions to current problems and questions arising in that era. For according to this, we

would know that the Imam has no planning for solutions to coming and future problems, while we find in his jurisprudential and theological opinions solutions to problems from two basic sources: the Qur'an and the Sunna, not from the incidents of his environment. What occurred from environmental necessity and caused the Imam's investigation and deepening does not indicate that all his innovations are merely products of current circumstances. He has opinions on issues that occurred in that era that appeared and flourished after centuries, for the Greatest Imam drew his jurisprudential and theological opinions from the Qur'an and the Sunna, and he does not have theological opinions distant from the circumstances of his environment that are considered as solutions to problems that have not yet occurred.

ثانياً - تحقيق رسالة الفقه الأيسط

Second - Verification of the treatise Al-Fiqh al-Absat

وهو الفقه الأكبر رواية أبي مطيع، عرف بالفقه الأيسط؛ تمييزاً له عن الفقه الأكبر رواية حماد بن أبي حنيفة عن أبيه. ورواية أبي المطيع هو الحكم بن عبد الله البلخي صاحب أبي حنيفة حدث عن ابن عون وهشام بن حسان عن أحمد بن نوح وخالد بن سالم الصفار وجماعة تفقه به سالم وجماعة تفقه به أهل تلك الديار.

This is Al-Fiqh al-Akbar according to the narration of Abū Muṭī', known as Al-Fiqh al-Absat to distinguish it from Al-Fiqh al-Akbar according to the narration of Ḥammād ibn Abī Ḥanīfa from his father. The narration of Abū al-Muṭī' is al-Ḥakam ibn 'Abd Allāh al-Balkhī, companion of Abū Ḥanīfa. He narrated from Ibn 'Awn and Hishām ibn Ḥassān from Aḥmad ibn Nūḥ and Khālīd ibn Sālim al-Ṣaffār and a group studied jurisprudence under him, and Sālim and a group of people from those lands studied jurisprudence under him.

قال الذهبي: كان بصيراً بالرأي؛ علامة؛ كبير الشأن؛ ولكنه واه في ضبط الأثر؛ وكان ابن المبارك: يعظمه؛ ويجله: لدينه؛ وعلمه... إلخ. وقد طال كلام النقلة فيه، يرمونه بالإرجاء والتجهم والرأي صرح به الكوثري في تحقيقه على رسائل أبي حنيفة.

Al-Dhahabī said: He was insightful in juristic reasoning [ra'y], a great scholar, of great importance, but he was weak in preserving narrations [ḍabṭ al-athar]. Ibn al-Mubārak used to revere and honour him for his religion and knowledge... etc. The critics spoke at length about him, accusing him of postponement [irjā'], Jahmism⁷³, and juristic reasoning [ra'y], as al-Kawtharī explicitly stated in his verification of Abū Ḥanīfa's treatises.

وقد شرح أبو الليث السمرقندي هذه الرسالة الفقه الأكبر رواية أبي مطيع المعروف بالفقه الأيسر وأبو الليث هو المتوفى سنة ٣٧٣ هـ وقد نسب هذا الشرح سهواً إلى أبي المنصور الماتريدي مع ظهور أن الشرح ليس له، بما حوى من نقول؛ عن كثير ممن تأخر زمنه عن زمنه، وهو توفي سنة ٣٣٣ هـ قطب الدين الحلبي الحافظ.

Abū al-Layth al-Samarqandī commented on this treatise Al-Fiqh al-Akbar according to the narration of Abū Muṭī' known as Al-Fiqh al-Absat. Abū al-Layth died in 373 AH. This commentary was erroneously attributed to Abū Maṣṣūr al-Māturīdī, despite the apparent fact that the commentary is not his, given what it contains of quotations from many whose time came after his time, while he died in 333 AH according to Qutb al-Dīn al-Ḥalabī al-Ḥāfiẓ.

رواية ويوجد عدة نسخ من الشرح مخطوطة باسم الليث، محفوظة بدار الكتب المصرية راجع المجموعتين ٣٤٩ و ٣٩٣ ورقم ١٩٥. في علم الكلام.

⁷³ Following the ideology of the heretic known as Jahm ibn Ṣafwān. Al-Khaṭīb al-Baghdādī narrated with a chain of transmission: al-Nakhaṭī said: Muḥammad ibn 'Alī ibn 'Affān narrated to us: Yaḥyā ibn 'Abd al-Ḥamīd ibn 'Abd al-Raḥmān al-Himmānī narrated to us from his father: "I heard Abū Ḥanīfa say: 'Jahm ibn Ṣafwān is a kāfir.'" (Tārīkh Baghdād 15:515). Dr. Bashshār 'Awwād Ma'rūf said: "Its isnād is ḥasan (good)." Al-Dhahabī recorded the following in his Siyar A'lām al-Nubalā', 7/202:

وَعَنْ أَبِي حَنِيفَةَ، قَالَ: أَتَانَا مِنَ الْمَشْرِقِ رَأْيَانِ حَيِّثَانِ: جَهْمٌ مُعْطِلٌ، وَمُقَاتِلٌ مُشَبِّهٌ

From Abū Ḥanīfa, who said: "Two evil opinions came to us from the East: Jahm the negator [of the divine attributes - mu'aṭṭil], and Muqāṭil the anthropomorphist [mushabbih]."

Based upon these narrations it does not make logical sense that Abū al-Muṭī' al-Balkhī, could have remained as a companion of Imam Abū Ḥanīfa if he was a true follower of Jahm ibn Ṣafwān.

Narration: There are several manuscript copies of the commentary under the name of al-Layth, preserved in Dār al-Kutub al-Miṣriyya. See collections 349 and 393 and number 195 in theology.

سند رسالة الفقه الأيسر:

Chain of transmission of the treatise Al-Fiqh al-Absat

روى الإمام أبو بكر محمد بن محمد الكاساني (هو مؤلف البدائع) عن أبي بكر علاء الدين محمد بن أحمد - ١ السمرقندي (هو مؤلف تحفة الفقهاء) قال: أخبرنا أبو المعين ميمون بن محمد المكحولي النسفي (مؤلف تبصرة الأدلة) قال: أخبرنا أبو عبد الله الحسن بن علي الكاشغري الملقب بالفضل (له نحو مائة وعشرين مؤلفاً) قال: أخبرنا أبو مالك نصر بن نصر الختلي، عن علي بن الحسن بن محمد الغزال عن أبي الحسن علي بن أحمد الفارسي حدثنا نصير بن يحيى الفقيه قال: سمعت أبا المطيع الحكم بن عبد الله البلخي (المتوفى سنة ١٩٩ هـ عن ٨٤ سنة محمد بن مقاتل وموسى بن نصر كذا ذكره ابن حجر) يقول: سألت أبا حنيفة النعمان بن ثابت عن الفقه الأكبر فقال: أن لا تكفر من أهل القبلة بذنب الخ كما هو في نسخة دار الكتب المصرية المحفوظة تحت رقم (م ٤) و (م ٢١).

1 - Imam Abū Bakr Muḥammad ibn Muḥammad al-Kāsānī (he is the author of al-Badā'ī) narrated from Abū Bakr 'Alā' al-Dīn Muḥammad ibn Aḥmad al-Samarqandī (he is the author of Tuḥfat al-Fuqahā') who said: Abū al-Mu'in Maymūn ibn Muḥammad al-Makḥūlī al-Nasafī (author of Tabṣirat al-Adilla) informed us, who said: Abū 'Abd Allāh al-Ḥasan ibn 'Alī al-Kāshgharī, known as al-Faḍl (he has about one hundred and twenty works) informed us, who said: Abū Mālik Naṣr ibn Naṣr al-Khatlī informed us, from 'Alī ibn al-Ḥasan ibn Muḥammad al-Ghazzāl from Abī al-Ḥasan 'Alī ibn Aḥmad al-Fārisī who narrated to us: Nuṣayr ibn Yaḥyā the jurist said: I heard Abu al-Muṭī' al-Ḥakam ibn 'Abd Allāh al-Balkhī (who died in 199 AH at 84 years old - Muḥammad ibn Muqātil and Mūsā ibn Naṣr, as Ibn Hajar mentioned) saying: I asked Abu Ḥanīfa al-Nu'mān ibn Thābit about Al-Fiqh al-Akbar, and he said: Not to declare an unbeliever [takfir] anyone from the people of the qibla for a sin, etc., as it is in the copy of Dār al-Kutub al-Miṣriyya preserved under number (M 4) and (M 21).

ومحفوظة بمكتبة الأزهر بعنوان (مجموع الرسائل في وصايا الإمام الأعظم) تحت رقم (٣٤٢٧٩) - ٢

2 - And preserved in the library of al-Azhar under the title 'Collection of Treatises on the Testaments of the Greatest Imam' under number (34279).

وروى عنه - وأما سند شيخ الإسلام مصطفى عاشور المتوفى سنة ١٣١٩ هـ فهكذا: عن الحسين بن محمد بن الحسن الميمى البصري عن ابن طاهر بن إبراهيم الكوراني عن أبيه عن خير الدين الرملي عن محمد بن السراج عمر الحانوتي عن أبيه عن الحب محمد بن جرباش عن أبي الخير محمد ابن محمد الرومي عن أبي الفتح محمد الحريري عن أبيه عن القوام الأتقاني عن الحسين السغناقي عن محمد بن نصر البخاري عن شمس الأئمة الكردي عن صاحب الهداية عن الضياء البرسوقي عن العلاء السمرقندي عن أبي الحسين النسفي عن الحسين بن علي الكاشغري عن نصران بن نصر الختلي عن علي بن الحسين بن محمد الغزال بن علي بن أحمد الفارسي عن نصير بن يحيى عن أبي مطيع عن أبي حنيفة رحمهم الله تعالى أجمعين (١).

He narrated from him - As for the chain of transmission of Shaykh al-Islām Muṣṭafā 'Ashūr who died in 1319 AH, it is as follows: from al-Ḥussain ibn Muḥammad ibn al-Ḥasan al-Maymī al-Baṣrī from Ibn Ṭāhir ibn Ibrāhīm al-Kūrānī from his father from Khayr al-Dīn al-Ramlī from Muḥammad ibn al-Sirāj 'Umar al-Ḥānūtī from his father from al-Muḥib Muḥammad ibn Jarbāsh from Abu al-Khayr Muḥammad ibn Muḥammad al-Rūmī from Abu al-Faṭḥ Muḥammad al-Ḥarīrī from his father from al-Qiwām al-Itqānī from al-Ḥussain al-Sighnāqī from Muḥammad ibn Naṣr al-Bukhārī from Shams al-A'imma al-Kardarī from the author of al-Hidāya from al-Ḍiyā' al-Barsūkhī from al-'Alā' al-Samarqandī from Abu al-Ḥussain al-Nasafī from al-Ḥussain ibn 'Alī al-Kāshgharī from Naṣrān ibn Naṣr al-Khatlī from 'Alī ibn al-Ḥussain ibn Muḥammad al-Ghazzāl ibn 'Alī ibn Aḥmad al-Fārisī from Nuṣayr ibn Yaḥyā from Abū Muṭī' from Abū Ḥanīfa, may Allah the Exalted have mercy on them all (1).

Footnote:

(١). راجع ٢٢٦ من مكتبة شيخ الإسلام عارف حكمت في المدينة المنورة على ساكنها أفضل الصلاة والسلام.

(1) See 226 from the library of Shaykh al-Islām 'Ārif Ḥikmat in Madina, upon its inhabitant be the best prayers and peace.

50) Dr. Sā'id Bakdāsh

Dr. Sā'id Bakdāsh said the following in his *Al-Fiqh al-Akbar fī 'Ilm al-Tawhīd wa'l-'Aqā'id li'l-Imām al-A'zam Abī Ḥanīfa* (pp. 7-8):

ومن أطف وأنفع وأروع وأبدع ما أَلَفَ فيه: كتاب: الفقه الأكبر، للإمام الأعظم، سلطان العلماء، التابعي الشهير: أبي حنيفة النعمان بن ثابت الكوفي (ت ١٥٠ هـ)، بدون شك في صحة نسبته له، كما سيأتي بيان ذلك.

“Among the most gracious, beneficial, magnificent, and innovative works composed on the subject is the book: *Al-Fiqh al-Akbar* (The Greater Jurisprudence), by the Greatest Imam [al-Imām al-A'zam], the Sultan of Scholars, the famous Successor: Abū Ḥanīfa al-Nu'mān ibn Thābit al-Kūfī (d. 150 AH), without doubt regarding the authenticity of its attribution to him, as will be explained.

وهو كتاب عظيم مختصر، ظريف رائع، مليء فياض نافع، بل هو رسالة لطيفة، جامعة مانعة في بابها، من أول مصنفات خير القرون، مما يسهل حفظه، ولا يسع المسلم المكلف بالضرورة أن يجهل مضمونها الصافي، ومحتواها الكافي.

It is a great concise book, elegant and magnificent, full, overflowing, and beneficial. Rather, it is a gracious treatise, comprehensive and definitive in its field, among the first works of the best of generations, which is easy to memorize, and no accountable Muslim can afford to be ignorant of its pure content and sufficient substance.

وهو يُمثَلُ المعتمد في اعتقاد الإمام أبي حنيفة، ومعتقد أصحابه، وَمَنْ تَبِعَهُمْ من مقلديهم من السادة الحنفية، فهم حنفية اعتقاداً وفقهاً.

It represents the authoritative source for the creed of Imam Abū Ḥanīfa, the creed of his companions, and those who followed them among their imitators from the noble Ḥanafīs, for they are Ḥanafī in both creed and jurisprudence.

وقد سماه: الفقه الأكبر؛ لأن شَرَفَ العلم وعَظَمَتَهُ : بِحَسَبِ شَرَفِ المَعْلُومِ، ولا مَعْلُومَ أَكْبَرَ وأعْظَمَ من ذاتِ الله تعالى وأسمائه وصفاته.

He named it: Al-Fiqh al-Akbar because the nobility and greatness of knowledge is according to the nobility of the object of knowledge, and there is no object of knowledge greater and more magnificent than the essence of Allah the Exalted, His names, and His attributes.

وهكذا قدر الله لهذا الكتاب الحافل على كثرة اعتماده وتقريره وإقراءه، وتعدد طبعاته، وكثرة شروحه : أنه لم يحظ إلى الآن بخدمة علمية دقيقة لإثبات نصه الصحيح السليم الكامل، ولم ينل عناية تليق بمقامه العلمي الرفيع.

Thus, Allah decreed for this comprehensive book, despite its frequent reliance upon, establishment, teaching, multiple editions, and numerous commentaries: that it has not yet received precise scholarly service to establish its correct, sound, and complete text, nor has it received attention befitting its lofty scholarly status.”

pp. 15-16:

وهكذا فإنَّ شُهْرَةَ نسبته للإمام أبي حنيفة كاشتهار طلوع الشمس في رابعة النهار، لا يختلف في ذلك اثنان.

“Thus, the fame of its attribution to Imam Abū Ḥanīfa is like the fame of the sun rising at midday - no two people differ about this.

بل هناك مئات النسخ الخطية من الفقه الأكبر المتداولة عبر القرون، عامرة بما مكتبات المخطوطات في العالم، وكلها تَنسِبُهُ إليه، وكذلك هناك شروح كثيرة متداولة للفقه الأكبر، لأئمة كبار من علماء الحنفية: تُثبت صحة نسبته لأبي حنيفة

Indeed, there are hundreds of manuscript copies of Al-Fiqh al-Akbar that have circulated throughout the centuries, filling manuscript libraries around the world, all of which attribute it to him. Likewise, there are many circulating commentaries on Al-Fiqh al-Akbar by great Imams among Ḥanafī scholars that confirm the authenticity of its attribution to Abū Ḥanīfa.

وهكذا قد رواه عنه الإمام حمّادُ ابن الإمام أبي حنيفة، وسند الحنفية إلى حمّاد فيه هو كما يلي: نُصَيْرُ بن يحيى البلخي عن محمد بن مقاتل الرازي عن عصام بن يوسف البلخي عن حماد عن أبيه الإمام أبي حنيفة، كما جاء في أوائل النسخ الخطية للفقّه الأكبر.

Thus, Imam Ḥammād, the son of Imam Abū Ḥanīfa, transmitted it from him, and the Ḥanafī chain of transmission to Ḥammād regarding it is as follows: Nuṣayr ibn Yaḥyā al-Balkhī from Muḥammad ibn Muqātil al-Rāzī from 'Iṣām ibn Yūsuf al-Balkhī from Ḥammād from his father Imam Abū Ḥanīfa, as stated in the beginnings of the manuscript copies of Al-Fiqh al-Akbar.

وهو سند ثابت لا غُبارَ عليه، إلا عند بعض المحدثين الذين بينهم وبين الحنفية أشياء وأشياء، كابن عَدِيٍّ ونحوه، في سلسلة منهم، ممن تناول وتعدى وطعنَ في الإمام أبي حنيفة، فكيف يسلم من سواه من تلامذته ونحوهم، وهذا أمر معلوم مشهور، يقف عليه كل من طالع كُتِبَ هؤلاء.

It is an established (thābit) chain with no defect in it, except according to some hadith scholars who have various issues with the Ḥanafīs, such as Ibn 'Adī and the like, among a series of them who overreached, transgressed, and criticized Imam Abū Ḥanīfa. How then could others from his students and the like escape [their criticism]? This is a well-known matter that becomes apparent to anyone who examines the books of these people.”

Epilogue

The foregoing investigation into the authorship of al-Fiqh al-Akbar brings to a close what has been, at its essence, an exercise in the critical assessment of historical testimony and the application of rigorous methodologies for textual authentication within the Islamic scholarly tradition. As we reflect upon the convergent lines of evidence presented throughout this study, several broader implications emerge that extend beyond the immediate question of attribution to illuminate fundamental principles of Islamic intellectual history and the epistemology of textual verification.

The cumulative force of the findings decisively establishes that the traditional attribution of al-Fiqh al-Akbar to Imām Abū Ḥanīfa (d. 150/767) rests upon foundations far more substantial than mere conventional acceptance or sectarian allegiance. The multi-dimensional evidentiary framework that was constructed—encompassing the documentation of dominant scholarly verdicts spanning over a millennium, and the codicological discovery of extraordinary significance—demonstrates that this attribution represents not uncritical traditionalism but rather the academically sound position supported by a preponderance of historical evidence.

Al-Fiqh al-Akbar emerges not as a later pseudepigraphic composition but as an authentic witness to the theological acumen of Imām Abū Ḥanīfa, taking its rightful place amongst the foundational texts of Islamic intellectual history. In affirming this conclusion, we simultaneously vindicate the reliability of the traditional mechanisms of textual preservation that have served the Islamic scholarly community for over a millennium, demonstrating their continued relevance for contemporary academic enquiry.

The fifty attestations that have been catalogued, spanning diverse geographical regions and different Madhhab orientations, exemplify the kind of tawātur (widespread transmission) that Islamic scholarship has long recognised as a gold standard for establishing authenticity. When this evidence from scholarly transmission converges with the remarkable codicological testimony of the Kufan manuscript discovery—as reported through the impeccable scholarly lineage of Imam Muḥammad Murtaḍā al-Zabīdī al-Ḥanafī (d. 1205/1791) and his disciple, Shaykh ‘Umar ibn Muṣṭafā al-Āmidī al-Diyār Bakrī (d. 1263/1847)—the resulting

authentication meets the highest standards of classical Islamic academic verification.

Perhaps most significantly, this investigation has revealed the degree to which modern scepticism regarding al-Fiqh al-Akbar represents a minority position that is both historically isolated and methodologically problematic. The cross-madhab dominant position that has been documented—including the explicit affirmations of towering figures from the Shāfiʿī and Ḥanbalī schools —exposes the inadequacy of approaches that treat this as merely an internal Ḥanafī claim. When scholars of the stature listed and quoted in the work affirm the treatise's attribution, contemporary sceptics must grapple with the implications of positioning themselves against such formidable authorities within their own intellectual genealogies.

The broader implications of the findings extend to fundamental questions about the nature of Islamic textual transmission and the criteria by which authenticity should be assessed. The case of al-Fiqh al-Akbar demonstrates that the Islamic scholarly tradition has possessed sophisticated mechanisms for preserving and validating texts across centuries, mechanisms that have proved remarkably effective when subjected to critical scrutiny. This challenges certain tendencies within contemporary scholarship that approach early Islamic texts with a hermeneutic of suspicion that may be methodologically inappropriate when applied to traditions with such robust internal verification systems.

Additionally, the methodological framework developed in this study can be applied to other contested attributions from the early Islamic period, with the potential to reshape scholarly perspectives on a range of creedal texts. Its implications extend beyond the authentication of a single work, engaging broader questions concerning the relationship between traditional Islamic scholarship and modern academic inquiry, the reliability of collective scholarly memory, and the criteria by which authenticity in early Islamic literature is assessed. By integrating naqlī (transmitted) evidence with manuscript discoveries, this approach demonstrates how classical modes of textual verification may be meaningfully combined with historical-critical methods, offering a model for addressing similar challenges of authorship and authenticity in the field of Islamic research (baḥṭh) and verification (taḥqīq).

In conclusion, the assertion that al-Fiqh al-Akbar is a genuine work of Imām Abū Ḥanīfa is not a matter of uncritical traditionalism but is, in fact, the academically sound position substantiated by a preponderance of evidence. The limited minority view that contests this attribution is historically isolated and fails to account for the vast body of convergent testimony and the significant manuscript discovery detailed herein. This treatise stands authenticated as a foundational text of Sunni kalām, accurately preserving the creedal positions of the Great Imām.

For scholars and students seeking a deeper engagement with this subject, further analysis is available in Akram Muḥammad Ismāʿīl Abū ‘Awwād’s: Majmū’ kutub wa-rasā’il wa-waṣāyā al-Imām al-A‘ẓam, which provides a thorough presentation of the chains of transmission.

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